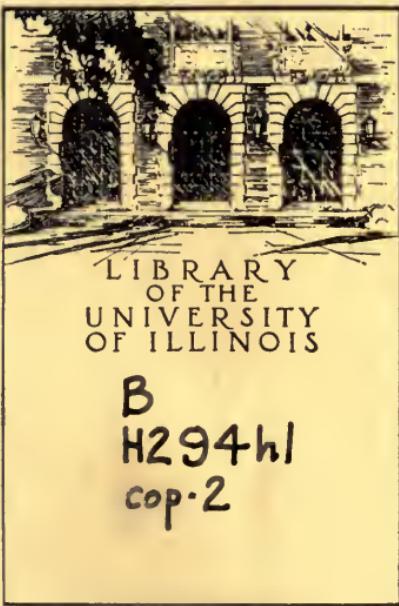


LIFE OF
COL. JESSE HARPER

BY A. C. BARTON



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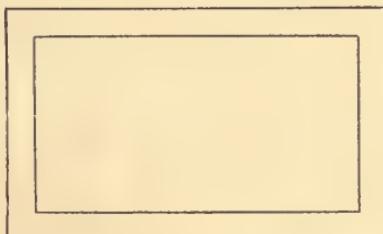




COL. JESSE HARPER

LIFE OF
COL. JESSE HARPER
OF
DANVILLE, ILLS.

FARM-BOY, LAWYER
EDITOR, AUTHOR
ORATOR, SCHOLAR
AND REFORMER



PRESENTED IN A BRIEF BIOGRAPHY, TO WHICH IS ADDED CHOICE SELECTIONS FROM HIS SPEECHES AND WRITINGS THROUGHOUT A LONG AND BRILLIANT CAREER; ALSO THE TESTIMONY OF FRIENDS AND FELLOW-WORKERS TO HIS ABILITY, WORTH AND EXCELLENCE.

*Compiled and written by A. C. BARTON
Assisted by REV. W. B. GALLAHER
BOTH OF DANVILLE, ILLS.*

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CONTENTS

	PAGE
Introductory	3
Biographical Sketch of Col. Jesse Harper.....	5
Funeral of Mrs. Harper.....	16
Alexander C. Barton.....	19
Harper as Rev. W. B. Gallaher Knew Him.....	38
The Question Stated.....	41
Mr. Harper's Position on Temperance.....	53
Thirty Years' Conflict.....	75
Murder and Money.....	102
Insanity	195
The Work in the Field.....	196
Extracts from Speeches and Writings of Col. Jesse Harper.....	208
What the Gold Conspirators Want.....	221
Land Monopoly.....	227
The Fifth Step.....	246
The Origin of Money and Its Uses.....	259
Appendix.....	276
An Odd Fellow's Address.....	318
Reception Speech of Jesse Harper, Esq., to the Re- turned Volunteers of Warren County.....	332
A Temperance Letter.....	340
Hon. Wm. R. Boyer.....	342
The Lecture.....	344
Editorials	345
The Spirit of Speculation.....	356
Sunday Laws.....	362
Editorial Correspondence.....	364
Notice	368



INTRODUCTORY.

Real lives are lived, not written. The written life, though splendidly penned in the most glowing and thrilling rhetoric, is at best but a verbal photograph of the real life.

It lacks the fire, the spirit, the living bloom and beauty and the actual personal magnetism of a great man's real life, in flesh and blood, with a mighty, working heart and brain, expressing themselves, by turns, in the bright, flashing wit and humor and in the burning and inspired earnestness and sincerity of lofty, living thoughts and words.

Therefore, this book can only present a comparatively lifeless picture of the real life of its eminent and distinguished subject, the late Col. Jesse Harper, of Danville, Ill.

It is much to be regretted that the compiler of this book could not obtain more material for it in the form of anecdotes concerning the boyhood of Colonel Harper, and others, exhibiting his peculiarities and eccentricities both as a private citizen and a public man in after life.

It is much more to be regretted that this book-picture of Colonel Harper's life loses half its fidelity to life, and especially to the inner depths of Colonel Harper's genial, heroic and self-sacrificing soul, through the fact that his vast and carefully preserved correspondence of many years was destroyed by fire.

This correspondence, in which he had preserved many duplicates of his own letters, embraced eminent names, not only in the ranks of the reforms Colonel Harper represented, but also in the ranks of the two old political parties to which he was so long opposed. This correspondence was of great historic importance and value. It not only revealed the innermost depths of Colonel Harper's great soul in all its varied moods and phases, but also revealed the inner history of important reform

movements, and the untold heroism and self-sacrifice of his grand fellow-workers, from the humblest to the most eminent among them.

Under these drawbacks this book is issued, with much diffidence and with a deep sense of its inadequacy to do anything like complete justice to the character and services of Colonel Harper, and to fulfill the high expectations of the many thousands of his warm and earnest personal friends and admirers, whose kind and considerate indulgence and sympathy we ask. A. C. BARTON.

BRIEF SKETCH
OF THE LIFE, SERVICES, DEATH AND FUNERAL
OF COL. JESSE HARPER.

Col. Jesse Harper was of the "Lincoln type" of distinguished men. He was of humble origin, being originally a poor farm boy, unschooled in the luxurious gaieties, refinements and polite shams and deceits of falsely called "high life." By dint of great native energy and of a noble ambition to serve humanity, he, like Lincoln, became a self-made man of the great common people, endowed with a stubborn, rugged and indomitable honesty, a clean, strong, far-reaching intellect and a great, unselfish heart, whose deep world-wide sympathies and affections embraced the toiling millions everywhere.

He was a plain and uncorrupted man of the people, childlike in his teachableness and in his frank, open and simple ways of living and acting, both publicly and privately; yet kinglike in his royal command of the heights and depths of the mightiest social and political problems, and prophet-like in his glorious and inspiring visions of the golden dawning of the "better day," when labor shall have its own and justice and liberty shall glorify the whole earth.

His was indeed a kingly mastery and munificence, in that high and divine thought realm out of which springs the spirit and the genius of all the reforms that bless mankind; and if he did not live to see his thoughts realized it was because that throbbing with the life of God they spanned the ages yet to be and not his own little hour alone.

The lives of such men prove abundantly that neither mountains of gold nor thrones of imperial power can ever seduce the Lincoln type of great men, to which Colonel Harper belonged, from their incorruptible love of the

common people and their devotion to the common people's dearest rights and liberties.

If it be true that "Every man has his price," then the "price" of the Colonel Harpers of this world is measured in the coin of God's heavenly kingdom on high, for which coin no dirty and corrupt politician ever had or ever will have the privilege and opportunity of selling his vile services.

This incorruptible man of the people, Col. Jesse Harper, was born near Rushville, Ind., June 21, 1823, where he remained with his parents till he was thirteen years of age, when, with his parents, he removed to Michigan City, Ind.

His father was a farmer and a poor man, a born lover of truth and liberty, and so devoted to the anti-slavery cause, in his day, that he was once ridden on a rail through the streets of his home town, for bravely and openly advocating abolition principles at a time when none but grand moral heroes dared to do so.

It is easy to see, therefore, whence came to the young Jesse that great legacy of sublime courage and heroism, joined to deathless love of liberty, which inspired and glorified his whole life.

Heredity will tell, and it is certain that love of liberty for the poor, the weak and the down-trodden fired, from birth, every blood-drop in the veins of Jesse Harper.

Young Jesse labored hard on his father's farm till he was fifteen years of age. Many a time he drove an ox team and hauled logs to the saw mill.

At Michigan City, Ind., after dropping farm work, he was apprenticed to learn the carpenter and cabinet makers' trade, at which he became a skilled and proficient workman.

He never went to school till he was fifteen years of age, at which time he could neither read nor write.

Yet after leaving the farm, by means of good habits and of careful economy, he was enabled to get schooling, which fitted him, at the age of twenty-one, to enter Oberlin College, Ohio, an institution famous for its liberty-loving atmosphere and for the great names it has given to the country's history.

On his return from college he was called on to make the first Fourth of July speech he ever made. Three thousand people of his home town, Michigan City, and its vicinity turned out to hear the "self-made boy orator," as his friends and neighbors proudly and fondly styled him.

The oration was a thoughtful, lofty and patriotic effort for so young a speaker, and gave rich promise of the future power and brilliancy of the young orator's then opening career.

In 1848 Jesse Harper married Miss Laura T. Foster, of La Porte, Ind., where the two went to house-keeping.

This union of kindred and loving hearts was an ideal one, which had much to do with the success and happiness of Colonel Harper's long, busy and eventful life.

Nature could not have formed a better wife and life companion for a public man and a reformer than Mrs. Harper proved to be.

Her culture and intelligence with her own love of all reforms for the betterment of humanity eminently fitted her to give excellent counsel and advice and material assistance to her busy and often careworn, and sometimes discouraged, husband. Her noble and untiring devotion to her husband's work and success was a beautiful marvel of patient and unwearying wifely love and confidence, which neither wavered nor slackened up to her death Oct. 2, 1895.

After his marriage Colonel Harper began the study of law at his then home city, La Porte, Ind. He had for a time thought of studying for the ministry, being a very religious young man. But, modestly distrusting his fitness for what he conceived to be the most sacred and responsible calling on earth, he finally concluded to fit himself for the lawyer's profession.

After a course in the study of law he moved to Williamsport, Ind., where he entered into a law partnership with the Hon. B. F. Gregory, and remained for twenty years in this partnership, the firm name being Gregory & Harper.

During a part of these twenty years, and prior to 1860, Colonel Harper and Abraham Lincoln were colleagues

in a number of cases in law. This co-working of these kindred spirits knit these homely, hearty and brainy self-made men in strong and sympathetic friendship on both sides.

Thus it was that throughout the famous joint discussion between Lincoln and Stephen A. Douglas, in Illinois, in 1858, Colonel Harper was, perhaps, the nearest and closest friend of Lincoln.

At the memorable and historic Republican National Convention in Chicago, May 18, 1860, Colonel Harper had the distinguished honor, in behalf of the Indiana delegation, of placing in nomination for President of the United States that immortal commoner and world's greatest emancipationist, Abraham Lincoln, whose final martyrdom by the assassin's bullet swept the whole civilized world with one mighty sea of deep and honest mourning.

Colonel Harper was always proud that he had the honor to place before this convention, in the high name of his native state, not only the successful candidate for the highest office in the gift of the people, but a candidate who, springing from the lowly bosom of the plain, common people, glorified his exalted station with a deathless honor such as never king or emperor gave to the proudest throne on earth.

Mr. Harper was a life-long friend and admirer of Abraham Lincoln and frequently referred to him in his speeches and writings.

Once when I chanced to visit Colonel Harper, in 1884, the latter showed me a package of letters, carefully tied together, which he said were all autograph letters sent him, from time to time, by Abraham Lincoln.

Among these letters, all of which the Colonel warmly declared that he proudly and fondly cherished, he showed me one in which Mr. Lincoln personally thanked Mr. Harper for bringing his (Lincoln's) name before the Republican convention at Chicago in 1860.

In this year (1860) Colonel Harper became the attorney for the Wabash Railroad Company, and proved to be able and efficient in that capacity.

In 1863 Mr. Harper raised two companies of soldiers

for service in the Union army, and was commissioned a regimental colonel by Oliver P. Morton, the great "war" governor of Indiana.

Though circumstances prevented Colonel Harper from seeing active service in the war, he nevertheless received the title of Colonel all his life.

By this familiar title he was affectionately known and honored in many scholarly and comfortable homes all over the United States, but more especially in millions of the humble homes of the toiling masses, from the snows of the Green Mountains to the sands of the Golden Gate, and from the hunter's lodge in the frozen wilds of the far northwest to the farthest cabin in the sunny south's rich paradise of bloom and flowers.

In 1866 Mr. Harper was editor of the *Williamsport, Ind., Republican*, and in 1869 he bought the *Commercial*, in Danville, Ill., which paper is still living, as a Republican paper, in the form of a thriving and vigorous evening daily.

In 1872 the Colonel sold out his interests in Williamsport, Ind., and moved his family to Danville, Ill., where he practiced law up to 1876.

In 1876 he was one of the four men who established the *Danville Daily News*, now a flourishing Republican paper edited ably for years by W. R. Jewell, one of the most prominent and influential Republicans in the State of Illinois, who, though stoutly opposed to Colonel Harper in politics for many years past, has always been his warm and sincere friend personally.

In 1878 Colonel Harper and Mr. J. T. Mathers started the *People's Advocate*, a paper published at Jacksonville, Ill.

To all of these papers Colonel Harper's name and his trenchant and incisive pen gave strong character and force in their different fields of service.

All these years he was a consistent and devoted Christian of the Presbyterian order of faith, and was a careful and devoted Bible student.

He had the Bible in many different languages and could read and translate it in Hebrew, Greek and Latin.

He once made a translation of some passages of the

original Greek of the New Testament concerning the resurrection, which was accepted and freely used by eminent Biblical scholars.

He also wrote a pamphlet on "The Resurrection of the Body," which attracted wide attention for its scholarship and logic, and greatly strengthened the faith of many.

He had one of the choicest and most extensive private libraries to be found anywhere in this country. It embraced the highest and best authorities on a very wide range of topics, in which history, morals, religion and economics were equally and impartially represented.

Congressmen, senators, governors of states and eminent divines have visited his library to obtain information they could not readily obtain elsewhere.

It was not till 1876 that Colonel Harper left the Republican party, or, as he preferred to put it, the Republican party had "left him and the original principles of its pure and illustrious founders, to become the trusted friend and ally of the great robber monopolies of the country."

In this year (1876) he attended the National Greenback Convention in Indianapolis, Ind., as a private citizen, taking no part in the convention.

The next week he went to the National Republican Convention held at Toledo, Ohio, going as a private citizen, not as a delegate, although he had been asked to go as a delegate at large, which position he declined to accept. He had been asked if he wanted any place on the ticket to be nominated at the Toledo convention. He answered:

"No; I only want to learn what the platform will be, with its inside history, machinery and purposes."

The convention put forth a "hard money" platform. This decided the Colonel's future political affiliations. A week later Colonel Harper, then a resident of Danville, Ill., advertised a political meeting at which he would speak on the issues of the hour.

It was at this meeting that he first, to the great astonishment of many of his hearers, squarely and openly declared himself in favor of the National Greenback party.

He soon became one of the leaders of that party. In

this year (1876) Colonel Harper gave up the practice of the law to go from one end of the land to the other as an advocate of the principles of the Greenback party, to which work, principally, he devoted all the most active years of his remaining life.

In 1878, while he was making campaign speeches for the Greenback party in the State of Maine, he was nominated as a candidate for congress in the twelfth Illinois congressional district. He returned home in time to make only six speeches before the election, in which he was, of course, defeated, being the candidate of a new and weak party. He received the largest vote ever cast in the district on a third party ticket.

In 1880 Colonel Harper was chosen chairman of the National Executive Committee of the Greenback party, and issued a circular known as the "Harper Call," asking for five hundred thousand signatures in favor of the Greenback policy.

Names rolled in from all over the United States and the quota was soon filled.

Four years later, in 1884, at the "People's Party" state convention held in Bloomington, Ill., Mr. Harper was nominated for governor.

Still later, in 1890, the Farmers' Alliance and F. M. B. A. joined with the People's Party in forming the largest congressional convention ever held in Colonel Harper's district, and at this convention he was nominated for congress on the third ballot. It is needless to add that though he polled a good vote he was defeated as a candidate, having espoused radical principles, for the adoption of which the great conservative majority of his fellow citizens were not yet ripe and ready.

After this last date (1890) up to within a couple of years before his death Colonel Harper refused to altogether lay off his harness, notwithstanding his advanced years; and when age and weakness began to impair his political campaigning he gave much time, thought and research to the great religious question of "The Second Coming of Christ," with the millennium following, on which latter subject he wrote an able and very interesting book, entitled, "The Millennial Dawn."

The Colonel was a prolific writer as well as an inexhaustible speaker, and has published many interesting and able pamphlets on various subjects.

His last public address was made in 1897, after which he rapidly declined in health and strength, till death crowned his long, brave and brilliant labors with the blessed balm of rest and the fadeless beauty of finished grace and loveliness.

Throughout his whole career as a reformer Colonel Harper was a strong and consistent advocate of the temperance cause, and made hundreds of vigorous and earnest temperance addresses during his life.

He always viewed the temperance cause as a necessary adjunct of labor reform, and was at all times glad of an opportunity to help the temperance work in any and all of its different phases.

In 1880 he published a fifty-seven-page pamphlet on "The Liquor Traffic," which was one of the most scholarly and able efforts on this great and vital subject, and choice extracts from which are given in this book.

As an orator Colonel Harper had but few equals for wit, humor and eloquence combined. For many splendid years his ringing voice was heard on the rostrum from the far eastern shores of the Atlantic to where the Pacific washes California's golden sands; and he was known from the frozen lakes of the north, in whose zenith gleams the constellation of the Great Bear, to the vine-clad hills and the orange groves that stand bathed in the dreamy beauty of the sun-loved south.

In the man's great soul this broad and varied expanse was reflected as one common field of sorely beset and suffering humanity, ever crying for more life, light, liberty and happiness, and he felt it his divine mission to hear and answer the cry with all the eloquence human tongue could command.

Colonel Harper was not only a golden-tongued orator and a brilliant, epigrammatic writer, but also a wonderful encyclopedia of varied and extensive knowledge.

It has been said of him by admiring friends that he had a deeper and wider knowledge of a vast variety of subjects, and had more readiness in communicating that

knowledge, than had any other known public man in this country in the last hundred years.

“None knew him but to love,” and, knowing him really and truly, could “name him but to praise.”

At the Allied People’s Party Convention in Louisville, Ky., April 3, 1902, the following resolution was adopted, sympathizing with Colonel Harper and his family in the Colonel’s last illness:

“Resolved, That the Allied People’s Party, in convention assembled, in Louisville, Ky., April 3, 1902, regret to hear of the dangerous illness of the grand old hero and pioneer reformer, Col. Jesse Harper, who has spent his life in the endeavor to uplift down-trodden humanity, and whose last words to me were to ‘Press on in the good work till the complete emancipation of oppressed labor is finally and forever achieved.’”

Colonel Harper ended his grand and noble career by death, after a couple of years of very feeble health, at six o’clock p. m., April 23, 1902, being seventy-nine years of age.

The funeral services were held at the residence of Almer Harper, one of the two living sons of Colonel Harper, and with which one the Colonel was residing at the time of his death. Rev. J. M. Gaiser, pastor of the First Cumberland Presbyterian Church of Danville, one of the ablest and most effective orators among the pastors of the city, preached the funeral discourse and conducted the funeral exercises.

He wisely and fittingly gave a thoughtful, earnest and sympathetic talk over the remains of the old hero of reform, rather than an ornate and labored sermon; and in this excellent talk gave a vivid and truthful analysis of the life and character of the veteran lover and servant of humanity, lying before him in the sweet and welcome repose of death.

In his coffin, his cheeks thinned and hollowed by wasting sickness, Colonel Harper’s face bore a remarkable resemblance to that of his own ideal man, Abraham Lincoln, as the latter’s face is seen in nearly all of the pictures representing the first and greatest of our martyred Presidents. This remarkable resemblance was noted by

a number of persons who looked on Colonel Harper's coffined body.

The floral funeral tributes were especially choice and beautiful as well as numerous. Many home friends and a number from the country and from other cities attended the funeral.

The pall-bearers were: A. C. Barton, C. B. Fenton, H. P. Phillips, H. E. Thomas and M. L. Learnard.

A long line of carriages followed all that was mortal of this eminent man and humble Christian to its last resting place in Spring Hill Cemetery, the lovely Danville burying place.

Colonel Harper leaves behind him two sons, Almer and Edward S., the first and younger one being an excellent workman and a successful contractor, and the other a well-known printer, of a thoughtful and progressive mind.

The Colonel also leaves after him an adopted daughter, a most estimable lady, who is the wife of Mr. Jesse Lucas, of Danville, Ill.

Mrs. Lucas testifies from long experience in the home of Colonel Harper's family that the Colonel was the kindest of husbands and fathers, and bore all trials, ills and reverses with a wonderful sweetness of temper and a gentle patience and forbearance, born of a kind and loving heart and of a lofty and serene faith in the providence of God.

Colonel Harper was one of America's truest and grandest untitled noblemen.

God's royal stars and ribbons, marking heaven's highest orders of nobility among men, the stars and ribbons of great thoughts and noble sympathies, adorned his true heart and his grand intellect.

Without hope of pecuniary or political reward, he gave the whole strength of his great heart and brain to the redemption of his country from what he profoundly and sincerely believed to be the soul-blighting, man-crushing greed and tyranny of corporate wealth, entrenched in corrupt and deceitful legislation.

No eloquent orator ever pleaded the cause of the toiling millions with sublimer enthusiasm, a more massive and masterly logic, a keener wit, a broader humor, or

with a more heart-thrilling music in his ringing words of truth and righteousness.

No statesman and philosopher ever had a wider and deeper grasp of the mighty problems, moral, social, political and religious, in which the highest human progress and happiness, and the greatest glory and dominion of God, are alike involved.

No braver warrior, no surer swordsman ever drew a keen Damascus blade in any battle of the world's history. His sword, however, was a moral and intellectual one. Its hilt bore royal gems of thought and feeling, instead of princely pearls and diamonds, and its blade shone not alone with the gleam of burnished steel, but with the sparkling dew of loving kindness. No cleaner, purer man ever stood up, unspotted, incorruptible and invincible, in defense of cruelly robbed and crushed humanity, against the mightiest and most daring robbers of all the ages.

No glorious epic ever possessed more rhythmic grace and beauty than did Colonel Harper's long life of lofty, brainy, loving and unselfish devotion to the cause of the bitterly wronged and sorely suffering millions of mankind.

Such was Col. Jesse Harper, a childlike man, a witty and brilliant orator, a learned lawyer, a critical scholar, a gifted teacher, a profound philosopher, and a fearless and daring reformer, in whom was beautifully joined and admirably balanced, a clear, strong and massive intellect, with a great, warm and loving heart.

May this humble book not have been written in vain as a tribute to his memory and to the great reforms for which he so devotedly labored through long and shining years, years as gentle and lovely on their private as they were rugged and militant on their public side.

May the book help to inspire in the hearts of future rising heroes of reform the sublime spirit and purpose of Colonel Harper's life, that spirit and purpose at whose forward march the altar fires of truth and righteousness spontaneously arise as flowers are born at the footsteps of spring.

FUNERAL OF MRS. HARPER.

TRIBUTES OF RESPECT FOR A BELOVED AND TALENTED WOMAN.

Yesterday afternoon at 1:30 o'clock a large number of friends gathered at the late home of Mrs. Laura Terrill Harper, No. 808 North Gilbert street, to take a last leave of the lovable and talented woman whose death occurred last Saturday. Mrs. Harper was the wife of Col. Jesse Harper and a woman of rare intellectual powers.

The house was entirely filled with friends and neighbors of the deceased. Rev. S. H. Whitlock, of Kimber M. E. Church, assisted by Rev. S. S. Jones, officiated. Rev. Whitlock read a biographical sketch of Mrs. Harper, and also spoke of her life and character. Rev. Jones offered prayer.

Mesdames E. D. Marsh and V. Peyton and Messrs. J. J. Flux and Orville Herlocker sang "Rock of Ages" and "Asleep in Jesus," favorite hymns of Mrs. Harper.

The pall-bearers were: Messrs. C. B. Fenton, Captain Ewing, E. H. Langhans, A. J. Fisher, John Whitmeyer and A. C. Barton. A long procession followed the remains to Springhill.

Among the beautiful floral offerings were: Bouquet, E. S. A.; wreath of white carnations, Mesdames Cole, Snyder, Baum and Schuette; a beautiful design of carnations and roses, Hon. J. G. Cannon; pillow, with the word, "Mother," the family. There were numerous other casket bouquets.

BIOGRAPHICAL.

Laura Terrill Foster, daughter of Seneca and Pauline Foster, was born March 10, 1824, at Easton, Preble county, Ohio. Her grandfather was Judge Luke Foster, the founder of the female college at Glendale, Ohio, from which institution she received her education and was



MRS. LAURA T. HARPER

graduated with honors. With her parents she removed to La Porte, Ind., in 1833. She was married to Col. Jesse Harper in December, 1848, and to them were born four children, two of whom, with their father, still survive. Their names are Edward S. and Almer F. Harper. The names of the deceased children are Laura, Belle and Pauline Harper. Mrs. Harper also leaves an adopted daughter, Mrs. Jesse Lucas, to mourn her loss. Mr. and Mrs. Harper resided in Williamsport, Ind., about eighteen years. In 1871 they removed from the latter place to this city, where they have since resided.

Mrs. Harper's life was an intellectual and a helpful one. She contributed to the *Capital*, Washington, D. C., to the *Lily*, the *Revolution* and other temperance papers. She was the author of some very fine poems, one of which was relative to the assassination of President Lincoln.

Her death was caused by a fall received Sept. 5 on East Main street. On the following day her right side became paralyzed, and on Friday morning, Oct. 4, her left side became helpless.

IN MEMORY

Of Mrs. Laura Terrell Harper, wife of the veteran reformer, Col. Jesse Harper, of Danville, Ill.:

They alone live who love,
And work best deeds;
Their thought all pelf above
And jarring creeds.

Who holds the common heart
Of all the race;
A sacred thing apart,
In holy place;

And seeks no power or gain
That will not bless,
And make toil, tears and pain
Forever less;

Has found the key of life,
 The gate of peace ;
 The glory wherein strife
 And discord cease.

And such a one was she
 Through her long life,
 Of loving ministry
 As Maid and Wife.

Dead? No. She rests, her bed,
 Hearts warm and true ;
 On which her presence shed
 Sunshine and dew !

Gone? No. Her words and ways,
 Became a part,
 Of others' lives and days,
 Their very heart.

Thus in the warp and woof
 Of lives she blessed ;
 Beneath, beyond her roof
 Her sweet home nest ;

She still lives on, a form
 That can not die,
 Unharmed, undimmed of storm
 And clouded sky ;

A presence warm, sweet, bright,
 From blemish freed ;
 To inner touch and sight,
 Herself indeed.

REV. W. B. GALLAHER.



A. C. BARTON

THIS SECOND DIVISION OF THE BOOK CONTAINS
TESTIMONY LETTERS.

ALEXANDER C. BARTON,
AUTHOR OF THIS BOOK.

The first inspiration that I had to write the life of Mr. Harper was on a beautiful August day in 1884, after Mr. Harper was nominated as a candidate for governor of Illinois. I was living in East Lynn, Ill. I went to Danville and while there called at the home of Mr. Harper. He was away, speaking, and while there a newspaper man came to get some information from Mr. Harper for a biographical sketch of him, but he left without getting any information.

Mrs. Harper said to me: "I am bothered a good deal by newspaper men asking for a sketch of Mr. Harper for the papers. I have not given them anything, and Jesse won't."

Mrs. Harper then said: "I would rather for you to write up a history of Mr. Harper than any other man I know of. If you wish to I will get you some papers and give you his history from boyhood till you became acquainted with him, and you can give a sketch of it to the papers. Then at some future time you can write up something more."

I said: "All right. I will be glad to do so." Hence I have had this on my mind for a good many years, and have often thought that if I survived him that I would carry out Mrs. Harper's request and write up a memorial of Mr. Harper, so that his friends could secure one to have in their homes.

Through this book the influence of Mr. Harper will inspire thousands of young men of the future generations to high and lofty principles, to a pure and true man-

hood, and to press on for the right and a love for God, country, home and humanity.

And to those who co-labored with him in the past that he so earnestly labored for, and the thousands who have heard and seen him, this book will inspire them with new hope and enthusiasm for the principles that he so faithfully contended for.

His integrity and moral character were unimpeachable. Strictly temperate in all his habits, plain and unassuming in his personal address, and in all respects most emphatically a man of the people and for the people, he was a true and tried friend of laboring men, and at all times has been found the eloquent advocate of human rights and the elevation of the human race.

My first recollection of the Colonel was in 1875. I was chosen to sit on a jury here in Danville. He and the Hon. J. B. Man had a very hard, complicated case in court. After the evidence was all in the two champions of law had the case in their hands for the finishing touch. They both showed their great ability as lawyers. Mr. Harper had rather the best of it on account of his great oratorical ability, which he displayed in a wonderful magnetic power.

The court, the jury and the audience gave him very close attention while he was addressing the jury.

As a lawyer Mr. Harper was bold, honorable and candid, clear in his statements and powerful in argument, kind to the bench and jolly to the bar, and the attorneys would always be on hand when Mr. Harper's turn came to address the jury. He always came with keen and very strong points on his case.

His humor was irrepressible and trenchant, and he cut like a Damascus blade, and it was very lucky for a lawyer to go through an argument in a case with him without being laughed at before the case was finished. He was quick and witty, and his retorts were sometimes scathing, but had no malice. Often the sting was felt, but left no pain, for his rich vein of humor never failed to give an inexhaustible fund of opposite and amusing anecdote, always illustrative and most happily admired, which brought joy to the audience and was instructive to his associates.

Mr. Harper was well posted in the history both of this country and of foreign countries, as to their antiquity, their productions, their prosperities and their adversities, their power and their weaknesses.

He wrote many pamphlets concerning the people, of their condition and environments, and oppression in the old country, and had a knowledge of the islands and their people, and general conditions.

Mr. Harper's knowledge of the geography and history of this country seemed to be as familiar to him as was the county in which he lived. I have frequently asked him about the soil and the production and the general surroundings. He always gave me all the information I wished to know, and in some inquiries I have written to men in certain localities of several counties in different states, and their answers were the same as Mr. Harper gave me. These facts proved to me that he had the most wonderful knowledge upon any question that could have been thought of, and the most ready to tell it than any man I have ever seen or read of. Indeed he was a great teacher of teachers upon any question. He had a wide knowledge from his extensive travels, and was well versed in history and standard literature, as he had in his great library many quaint and real old books. Some of them were three and a quarter centuries old. He had a library of over three thousand volumes, and from book and pencil marks in the books they showed that he was a constant reader of them.

He was a very diligent and conscientious student of his books, which he loved, retaining forever any mastery he had once acquired over them, from the fact of his great memory. Of what he had read, seen and gathered from his own observations he had cut and framed together from his own deliberate reflections, sweetened with the perfumes of the forest and the lilies of the valley and the rose of Sharon.

While he had great ability and much knowledge stored up in his mind, he said to me that he had frequently gathered some of his brightest thoughts from the humblest of men that he had ever thought of. On one occasion, while he was delivering a speech, a member of

the audience tried to bother him by asking him some foolish questions and disputing what Mr. Harper had said. I remember the cutting reply Mr. Harper made to him. He said: "My friend, there are stores of knowledge for me to learn; but from your questions the things you don't know, it would take the largest book in the world to contain it, and what you do know could be written on your thumb nail."

I well remember the first political speech I ever heard Mr. Harper make, in September, 1876, at Rossville, Ill. The meeting was held in Gilbert's Grove. A large crowd had gathered to hear the greenback apostle. Capt. George May delivered a rousing speech for thirty minutes. Then he introduced Mr. Harper. He delivered a telling speech for two hours, and many converts were added to the new party. I was one of the many that were converted to the greenback principles. I have stuck to those principles side by side with Mr. Harper. I have always regarded Mr. Harper as the truest reformer this country has ever produced. He never changed his principles one farthing. He advocated the same political principles and policies year in and year out. He stuck to the same cardinal policies up to his death.

Three weeks before his death I called to see him, as I often did. I said: "Mr. Harper, I wish you were able to go with me to the Louisville Populist Convention next week." He said, in his feeble voice: "Mr. Barton, you go and stand for the principles we have long fought for. I am done with earthly things. I have fought a good fight. I have done my best to warn the people. Go on in the good fight, for we are right. Nearly all of the unions and labor organizations got their principles from the Peoples party. You and I and many others have been teachers through the press, and from the rostrum. You will meet many of my old friends at Louisville. Stand true to the Peoples party."

To me these were grand and sublime words, and inspired me to press on with greater earnestness than ever for the principles he so long contended for.

I went to Louisville and, sure enough, as I entered into the hotel at the headquarters I met several delegates with

whom I had met in conventions before, and the first question asked was: "Tell me what about Mr. Harper." Some would say, "Uncle Jesse Harper," and some "Colonel Harper," and others "my dear friend, Mr. Harper." "Haven't heard from him for a long time." I should say that at least fifty men asked me personally about Mr. Harper, and many others who were anxious to hear from him stood by while I was answering the inquiring ones, and I went up to the second floor to meet the Illinois delegation. As I stepped into the large hall I met the noted lady orator of the nation, Mrs. Marion Todd, of Michigan. She said: "I am glad to meet you here. What has become of my dear old friend, Jesse Harper?" I said to her: "Sister Todd, I am sorry to inform you that he is now on his deathbed, and I may receive a telegram at any moment of his death." She said, "Is it possible?" and the tears trickled down her face in sadness and love for the great reformer. During the convention I was granted permission on the floor to speak in honor of Mr. Harper. The convention was as still as death while I was speaking of the characteristics of the noble hero of humanity and of his illness. I moved that the chairman appoint a committee of three to draft a resolution of condolence to his friends in honor of Mr. Harper. That committee was myself, Mrs. Marion Todd and Mr. Hillis. These resolutions will appear in another place in this book.

I attended many conventions and conferences with Mr. Harper. He was the most popular man I ever saw in a convention. I have gone with him on different times. As we entered the door at the headquarters where several hundred delegates had gathered they would meet him at the door. He would crowd his way in and set his big grip on the floor, and shake hands and talk for an hour before he would stop. Everybody knew him, and he knew them. I have seen times in conventions when it would become very noisy with great excitement and general confusion. At such times I have seen Mr. Harper rise from his place and quietly walk to the front with a pleasant smile upon his face, and with his short, characteristic, witty speech the whole convention would

be in a jolly laughter, and perfect harmony would be restored. Such was the magnetic power of Mr. Harper.

There are but few men who possess such power. He was a man that never got excited. Gen. James B. Weaver, of Iowa, after hearing Mr. Harper speak for three hours at St. Louis, said: "Mr. Harper, you will kill yourself speaking so hard and long as you do."

AT EAST LYNN, ILL.

I had secured Mr. Harper for three lectures, for the 16th, 17th and 18th of February, 1878. I shall never forget that occasion, for the whole country compared favorably to the glaciers of Greenland or the icy peaks of Iceland. The whole earth for many miles was immersed in a deluge of ice.

The train that Mr. Harper came on was two hours late. A committee of three—W. H. Gardner, L. N. Caldwell and myself—met him at the train and escorted him to my residence, where he was entertained during his stay.

On Saturday night he spoke in the Methodist Church on "The Evils of Intemperance." It was a masterly argument. Mr. Harper was well known throughout the whole country as a great temperance orator, and on Sunday morning the preacher failed to get there. I said to the Sunday school superintendent to ask Mr. Harper to address the congregation. Mr. Harper accepted the invitation. He spoke of Ishmael and Isaac, a portion of which will be found in another place in this book. It was a very interesting lecture and very highly appreciated by the audience. At night he spoke on "The Symbols of the Bible." This was a very high-toned Bible lecture.

On Monday night he gave a speech on "The Bond Question." Mr. Harper was very much opposed to the government refunding or issuing bonds when the government could issue the money and pay the cash. He said that a man would be very foolish to give his note for a thousand dollars and at the same time have \$1,000 at his command he could have used. "Again," he said,

"suppose that one of you had \$1,000 and would loan me \$900 for a term of years, and you would pay me four and a half per cent interest on the \$1,000. That is exactly what the government is doing for the national banks."

Mr. Harper often related to me his experiences as he traveled over the country, and he had some very close calls for his life. I remember one with a cyclone. In 1885 I engaged him to speak at Hoopeston, Ill., about fourteen miles north of Danville, his home. Just as the train passed out of Alvin, a small town, passing through a strip of timber, the engineer saw a huge cyclone to the west of them, and it looked as though it were coming toward them. He stopped his train to take advice from the conductor. The passengers were much excited. As Mr. Harper had seen several cyclones, he said to the engineer: "Unless it changes its course you can run ahead of it. Pull out the throttle and go with all speed." They boarded the train and they ran a mile a minute, and ran ahead of it about two hundred yards. They stopped at Rossville, and chunks of ice fell that weighed five pounds. This was a very destructive cyclone. I saw where it passed over the country, sweeping everything before it.

IN A BLIZZARD.

The winter of 1880 Mr. Harper was engaged to speak in Wisconsin and South Dakota. The train ran into a snowdrift fifteen feet deep and the snow filled in behind them. They were two days there before they got out. Every man on the train would take his turn shoveling snow. The conductor got some farmers to haul provisions and fuel from a town five miles away.

In 1878 Mr. Harper was nominated as a candidate for congress by the "greenbackers." At that time Mr. Harper was in Maine, speaking for General Plasted, who was running for governor on the greenback ticket, and was elected. Mr. Harper returned home in time to make six speeches in his own district. His first speech was at Fairmount, Ill. I was told by a prominent citizen of that town that Mr. Harper said: "It would be of great pleasure

to me to meet my opponent and divide time with him for the next five days." The next day his opponent was seen by a friend of his, and he told him what Mr. Harper said. "Will you meet him?" he was asked. The candidate replied: "No, sir. My God! You don't know Mr. Harper as well as I do. I would just as soon run in contact with a buzzsaw as to debate with Mr. Harper." There is no question but that Mr. Harper would have been a hard man for an opponent to have met. He once challenged Robert G. Ingersoll on his lecture, "The Mistakes of Moses." Mr. Ingersoll said: "Mr. Harper, you know too much about Moses." Mr. Ingersoll was well acquainted with Mr. Harper as a man of great ability.

MR. BARTON. DEAR SIR:—You ask me to say a word concerning the late Col. Jesse Harper. It was not my pleasure to know Colonel Harper in his prime. His life was well spent before I was attracted to his work or to those economic questions to which he was devoted.

I knew him in his later years, and the association is a pleasant memory. His power as a speaker and writer is thoroughly known among those who demand political justice.

While it is fitting to pay tribute to his memory, yet nothing can be said to add luster to his career. Colonel Harper speaks from the tomb and tells his own story. He has written his own epitaph in his many battles fought for the right against the wrong. He has reared a monument in the hearts of his liberty-loving countrymen, and one which will remain when marble monuments shall have crumbled into dust.

He planted the good seed, and though it may take years to fully ripen, it will not rot in the soil, but bear fruit in time.

The planting of righteous thoughts never fail to yield a crop. They withstand both flood and flame. A harvest is as sure as eternity. *Good will* is life everlasting. When all else perishes, it alone survives.



MRS. MARION TODD

"By its good or evil each life is weighed;
In motives and deeds is its record made;
In the coin ye pay ye shall be repaid
When your wages at last fall due."

(MRS.) MARION TODD.

Mr. Orrin Harper, of Danville, Ill., cousin of Jesse Harper, furnishes the following interesting incidents of Colonel Harper's life:

As to Colonel Harper's mechanical skill, an incident that happened in 1851 will show the reader his ability in that line: A large warehouse was to be built for Kent & Hitchens at Williamsport, Ind., and the Colonel and his brother-in-law, A. S. Foster, bid on the job, and, their bid being the most desirable in the eyes of Messrs. Kent & Hitchens, the contract was awarded to them. As soon as this was learned by other contractors a great howl was set up that the firm of Harper & Foster were inexperienced men, that they were not competent to do the work, which was to be of the most substantial kind of heavy framing; that they were not equipped in any way to do such massive construction. These loud ravings got to the ears of Kent & Hitchens, and they began to inquire of other parties, and even went to Harper & Foster and told them that they had fears of their ability to carry out the contract. This at once aroused the energy of Colonel Harper, who told them that he would make a model of the frame, showing every sill, post, beam, girder plate and brace that went into the immense three-story structure, so that they could see the entire structure in miniature. He was told to do so by the builders, and if he succeeded in doing as he agreed it would convince them that the firm of Harper & Foster could build the warehouse. Colonel Harper went to work at once and soon had the model completed, and it was so perfect and true to the plans and specifications that they were told to go ahead with the work. The great building was pushed to a rapid completion, and it proved to be perfect in every particular, and one of the best buildings of its kind in the state. After this building was com-

pleted the firm of Harper & Foster had no trouble to get all the work they could do. Their services were sought far and near in the construction of heavy framing jobs.

As to his kindness of heart and showing that he believed in the "brotherhood of man," I will relate an incident that happened a few years later when he was a lawyer, in partnership with Hon. B. F. Gregory:

A certain county officer who was retiring after his term had expired, found that by his accommodating actions to friends, that he was short in his accounts, and that it took several thousand dollars to settle with the Board of County Commissioners. His bondsmen would not come to his assistance, but wanted the law to take its course, which in that state meant the penitentiary for any shortage in public funds. The retiring officer appealed to his Masonic brethren, some of whom were on his bond, to help him, but they refused. His office was adjoining that of Gregory & Harper, and one day just before the settlement was to be made, he told his troubles to Colonel Harper and asked his advice in the matter. Colonel Harper thought a few moments, then asked the delinquent a question or two as to his property, real and personal, and then told the now thoroughly alarmed officer that he thought he could help him out of his trouble. So the next morning, at a little before 5 o'clock, Colonel Harper boarded the Wabash train and went to Lafayette, where he secured the money to square the accounts of the retiring officer, and returned with it the same day, thus saving a fellow-man from punishment and disgrace, for being too good hearted and not transacting public business on sound business principles.

O. E. H.

NASHUA, Iowa, March 7, 1903.

A. C. Barton, Esq., Danville, Illinois.

VALIANT SIR AND BROTHER: Your esteemed letter of recent date, requesting me to write at least a few lines of reminiscence of the life work of the late Col. Jesse Harper, which came under my personal observation, for your biographical book, is before me.

I first became personally acquainted with Colonel Harper about the year 1878, at Des Moines, Iowa. It was at the time of a state convention, which was called in line with the so-called Peter Cooper Greenback movement, having fresh in mind the wicked monetary crime of 1873. The writer hereof chanced at that time to be chairman of the State Central Committee which issued the call, and as such chairman was quite proud of the honor, and very enthusiastic in the work; and in harmony therewith, secured Moor's Opera House, for the convention, which was filled, so to speak, from cellar to garret, with a multitude of earnest men and women; in part, because we had secured the presence of Col. Jesse Harper, Dr. De La Matyr, J. B. Weaver, E. H. Gillette, and several other eminent speakers, to address the convention.

Able speeches were made by able speakers, but the speech of Col. Jesse Harper wrought the entire large audience to a fever of frenzy, as he portrayed the remorseless work of the money changers from the days that Judas betrayed Jesus for thirty pieces of silver, to the very year in which he was then speaking.

He stated his premises with clear, logical accuracy, as he would state a case of supreme importance in a court of high record jurisdiction, and then with the same logical accuracy he introduced his testimony and anchored the same conclusively with the highest and undisputed authority, and then followed with eloquent periods of oratory in denunciation of the awful crimes that had been committed, that were then being committed, and that would continue to be committed, with greed of gold as the shibboleth of the business world, unless the people—the power behind the throne—yea—said the speaker,—the very throne itself,—shall awake at once and unite courageously and wisely to hurl the monstrous sin of the ages—greed of gold—from its unrighteous throne of wicked powers.

The effect of that speech upon the audience was marvelous. Unity of thought, purpose and deed, followed, as day comes from the night, and a full state ticket, upon

a clean straight forward platform, was made and presented to the people of our state, coupled with an unswerving determination to capture the state.

It is firmly believed by many yet living, who were members of that convention, or in open affiliation with its work, that such would have been the result, but that "FUSION" with the State Democratic Party became an accomplished fact a few days before the morning of election, news of which accomplished fact was hurled pell mell through the state and drove thousands of earnest, intelligent, honest, God-worshipping and humanity-loving Republicans back into the party of their choice in the days of its purity of purposes and acts.

Col. Jesse Harper in that speech touched the living pulse and heart of the people present with his invincible array of facts, his masterly logic of argument, and his burning words of eloquent denunciation of the *greed for gold* which had so oftentimes destroyed nations and the liberties of the world.

He then so vividly portrayed the disasters that had come upon the peoples of the world in past historical periods by reason of "Man's inhumanity to man," that solid alarm took possession of the audience.

Col. Jesse Harper was not only a ripe scholar in the history of the past, but the wisdom of the prophet was a clear part of his great attainments. He was also generous and wholly devoted.

In 1885 he wrote to me a letter, a part of which I quote:

"Brother Weller: I send by express, as a donation to you and your paper, a large lot of my published works on money, usury and gold, to help you in your noble work in the cause of humanity, that you are, with others, giving the best efforts of your life to help consummate. I am donating all my time, and much property, to the cause of God and humanity.

"(Signed.)

J. HARPER."

Almost ten years after that memorable convention, Colonel Harper wrote to me the following letter, which we have even unto this day regarded as a prophecy. I copy it accurately:



L. H. WELLER

“DANVILLE, Ill., May 18, 1888.

Hon. L. H. Weller, Editor Advocate:

“It is here—‘Trouble of the Nations.’ The re-mapping of the world is now on. The heated plowshare of Angloism is now turning up the face of ‘Mother Earth,’ over which Isis has sown tares for forty hundred years. The earth, sociological, politico-religious, reels like a drunken man. And the physical is setting, as it presents to our view, ‘the hidden wealth stored within.’ The decadence of the *old* is patent to our eye, as the train of cars is *new*, when contrasted with the ‘Waggon Boy of the Alleganies.’ That Boy represented a *day* now past; a *day* when these Jehus ‘drove their teams six in hand’ as lordly as the ‘locomotive driver’ now speeds his ‘iron horse’ over five score miles an hour.

“Yes, the old is passing, and the new coming. That Greek epic rings ‘through the habitable globe as never since the morning stars sang together—*listen*: ‘Behold I make all things new.’ All flesh are stretching forth, heart and hand, to catch the first sight of this coming re-genesis. And the sheen of the no distant panorama is dim as seen *now*; still we reach to the mighty incognita.

“The continents are rousing like the lion from his lair, ready to welcome the *new*.

“Angloism and Islamism stand the gladiators at the going out of the 19th century.

“The one, a ruddy David, with a sling and the pebble of *truth*; the other, the dotard Goliath, clad in armor, burnished with a *lie*.

“The great empires are being furnished the leaves from the tree of *liberty*, for their healing, and the Islands are waiting for his law.

“The war cry of *Eohim* is heard: ‘He shall judge among the nations, and rebuke many people.’

“War’s turgid scourge sweeps away the slimy covering of oppression, spread over all nations.

“The scalpel of humanity is scraping like a potsherd scrapes his fellow. And the islands are being moved out of their *peace*—politically, socially, religiously, and

the day-star, new dipped in blood, is rising with healing in his wings.

“Monarchy sees its sunset; despotism, like the wounded serpent, is strengthening for its final blow at justice—a blow of cruelty.

“It is the overflow period. We are in the mesh of the Divine malediction that has rung along the Appian way for twenty-five centuries—I will overturn—overturn—overturn, till he comes whose right it is.”

“Let the *RIGHT, a persono* come—

“‘For right is *right*, as God is *sight*—

To doubt it would be *sin*.’

“Let the English speaking people become the

KINGDOM OF STONE—SOVEREIGNTY OF THE PEOPLES.

(Signed)

“J. HARPER.”

From the day of that convention to the present I have regarded Colonel Harper as one of the ablest advocates in the field of general as well as special reforms essential to the welfare of the human, then, now, and henceforth.

Your forthcoming Book of Biography relating to Colonel Harper should be in the hands of thousands of readers as an inspiration along the lines he so prophetically and clearly marked out. You can rely on my best efforts to assist you. Sincerely yours,

L. H. WELLER.

Ex-Congressman L. H. Weller, the writer of the foregoing reminiscence, was born in Connecticut in 1833, and was reared politically as a Democrat of the Jefferson and Jackson school. His first votes were Democratic. The contest between the North and South—a possibly divided government on the Mason and Dixon line—that was waged in 1856, moved him to support the candidacy of Fremont and Freedom.

His next two national votes were for Lincoln and Liberty. His next national vote was for Grant; thereafter Greely, and thereafter for the national candidates of the monetary reform movement. In 1878 he was the nominee of the Peter Cooper greenback element in the 4th congressional district in Iowa, at which election Mr.

Daring was elected and Mr. Allen the last in the race, and Mr. Weller second best.

In 1882 Mr. Weller was the congressional nominee of the National Greenback party in the said 4th district. Mr. Hoagland was the Democratic nominee, and Mr. Updegraff the Republican nominee. Mr. Weller was elected by 711 majority.

In 1884 Mr. Weller was the nominee of the National Greenback party, and Mr. W. E. Fuller of the Republican party. The Democrats, at this election, by their convention, indorsed the candidacy of Mr. Weller, who was defeated by 230 majority, although receiving nearly 4,000 more votes than when elected. His view of this defeat was, that there had been such rank differences between the leaders of the Democratic party and Republican party as set forth by the speakers and the publications of each, that there had come about a fixed, settled hatred, interwoven in the very fiber of each, that anything that the label "Democrat" was attached to, was hated by the average Republican; as also, anything that the label "Republican" was attached to, was hated by the average Democrat.

"JO. A. PARKER."

NAT. CHAIRMAN PEOPLE'S PARTY.

Hon. A.C. Barton is in line with the repeated utterances of Colonel Harper, that to do a first-class job of sweeping the nation clean of the master monopolies, syndicates and trusts, that a brand new broom, dedicated to the cleanliness sought to be obtained, must be created, and put into the hands of the earnest workers in the field of such reform before victory can crown any efforts.

The late Col. Jesse Harper was one of nature's noblemen, a patient, selfsacrificing worker in the cause of the common people. He was ever true to his fixed principles. His death has removed from our counsels one of our ablest advisers. His memory should be an inspiration to the young men of our country to serve more zealously the cause of labor. Of him we may well say,

"He was a man; take him for all in all, I shall not look upon his like again."

PHILADELPHIA, April 6, 1903.

A. C. Barton, Esq., Danville, Ill.

DEAR SIR AND FRIEND: I am very glad indeed to know that you are getting out a book giving a history of the life and a careful selection from the writings of that noble friend of humanity and advocate of the rights of man, and especially of the industrial classes, Col. Jesse Harper, the friend and co-worker of Abraham Lincoln. He gave his life and work to the education and helping of his fellow men, sacrificing his own material welfare in order to work for the liberation of the industrial classes from the oppression and bondage of the British system of finance and of land monopoly, and from servitude to the modern corporate feudalism. Colonel Harper was a man of unusual intellect and stood high as an orator. He had the courage of his convictions and was able and fearless in expressing them. He was the friend of all men, and in his death the world sustained a real loss.

Every one of his friends, and every reformer, should have a copy of your forthcoming book, as they will find in it an armory of facts and logic against the oppressors of the wealth-producers, and will also find in it fresh inspiration to carry on the work of fighting for economic and industrial freedom to which Colonel Harper devoted his life.

I had known him personally since 1880. I am sorry to hear of his death. He was a noble man, possessed of unusual ability, which he used for the education and helping of his fellowmen, opposing in his later days financial slavery as strongly and as firmly as he opposed chattel slavery in his earlier days. The world needs more such men.

It was the Colonel's custom when absent from home to send Mrs. Harper by mail a \$1 paper coin each and every day of his absence.

Yours truly,
DAVITT D. CHIDESTER.

NEW YORK CITY, June 5, 1903.

Mr. A. C. Barton, Danville, Ill.

"Uncle Jesse Harper," as we loved to call him, has



MRS. M. E. LEASE

passed from our mortal vision to where "beyond these voices there is peace."

His life was given to the services of his fellow men. Through good and evil report, he labored to correct the thinking of his age. He came not to Time's low counter for his pay, but moved in all the majesty of his ripened years to the judgment bar of God. He was a preacher of the gospel of Truth. That his words left their impress upon the age is a fulfillment of prophecy. The last expression of velocity is *rest*, the last expression of eloquence is silence. Standing by our old friend's open grave, glorified by the memories of his fearless, useful life, the highest form of liturgy is to be dumb.

MARY ELIZABETH LEASE.

Colonel Jesse Harper, the well known orator, politician and writer, is dying at the home of his son, Almer Harper, 904 North Gilbert street. His health has not been good for several months, and his condition during the last few months has been critical. His physician says that he cannot recover, and that his death is but a question of a few hours.

For a great many years Colonel Harper has enjoyed a national reputation. There is scarcely a state in the Union in which he has not made political speeches. He was one of the most eloquent orators in the country and during political campaigns he was in great demand. He was well known as a Republican speaker, but it was his advocacy of greenback principles that gave him fame as an orator. He enjoyed the distinction of being the ablest exponent of the greenback doctrine, and in the greenback national convention at Indianapolis in 1884, he received 100 votes for the nomination for president of the United States. On the second ballot General Butler was nominated by a small majority. During that campaign Colonel Harper canvassed all the states of the middle west, and drew large crowds wherever he went. The announcement that Col. Jesse Harper, of Illinois, was to speak was sufficient to fill the largest hall. Peo-

ple who did not endorse his greenback tenets were always eager to hear him because of his oratory. He was for many years one of the most popular speakers in this country, and no large gathering was considered complete without Colonel Harper. As a Fourth of July orator he was one of the most popular in the state. It has been charged against him that he gave too much of his time to public speaking and too little to his own private affairs.

As a writer he was equally entertaining and the books that he wrote were eagerly read. He was the author of a number of books on political economy, the most popular being "Millennium Age," and "Destructive Influences of Civilization." He wrote much for newspapers and magazines. Some of the best known men of the Greenback party sought his counsel and many of them he entertained at his beautiful home on the southwest corner of Gilbert and Fairchild streets. He owned one of the best libraries in the county, and in its possession he took especial pride.

He spent his busy life in an endeavor to better the condition of mankind, to raise to a higher plane the masses, or the sons of toil, as he called the working classes. His death will be regretted by scores of people all over the country who had a sincere regard for him and respect for his political opinions. There will be but one Jesse Harper.

His first vote was cast for Birney and Hale on the Abolition ticket. He voted for Fremont and Dayton in 1856, the first Republican ticket that was ever nominated. In 1860 he voted for Lincoln and Hamlin; in 1864 for Lincoln and Johnson, and in 1868 for Grant and Colfax.

Danville Daily News, April 23, 1902.

FROM THE DANVILLE DAILY DEMOCRAT.

"One of the last of pioneer orators. Death of Col. Jesse Harper at the age of 79. A noted character; was known to the people of every state in the Union; was a great campaigner. Few men were better known to the people of this country than Colonel Harper. As a political campaigner and Fourth of July orator, he had few

equals, and made speeches in nearly every state in the Union, and was one of the most magnetic men ever upon the platform. He could draw a large crowd and once they came to listen to his eloquence he would hold them until he had spoken the last word.

"Colonel Harper was a great student of the Bible, and no one was more conversant with the Scriptures than he. He has written a great many pamphlets upon the Bible and other subjects, and had a library containing many books, some of his volumes being two and three hundred years old. Colonel Harper was known to but a few of the younger generation in Danville. His duties as a public speaker kept him away from the city weeks and months at a time. By these he was greatly respected and esteemed, and had a kindly word for all he met. He was a most devoted husband, and during the lifetime of his wife it was their greatest pleasure and comfort to be in each other's company.

"There were many who did not agree with Colonel Harper politically, but they believed him to be sincere in his convictions, and they were always pleased to hear him speak, although they differed on the great economics of the day."

TIFFIN, O., March 8, 1903.

A. C. Barton.

MY DEAR SIR: I am glad to know that the name and life work of this moral hero and apostle of truth is to be handed down to posterity. Not alone as a man of profound intellect, but of deep convictions and love for humanity, should Brother Harper be remembered. Faithful among the faithless, he was ever true to his convictions. His keen analysis of men and measures, and the philosophy of the rise and fall of nations give to his utterances the authority of a prophet divinely sent. Wishing you the most abundant success, I am truly yours,

JOHN SEITZ.

HARPER AS REV. W. B. GALLAHER KNEW HIM PERSONALLY.

From an acquaintance of some ten years with Colonel Harper during his later life, and from many interesting and extended conversations I have had with him on great social, religious and economic problems, I bear glad and willing testimony to his great learning and intense earnestness, to his irrepressible wit and humor joined to deep and burning moral convictions, to his unselfish, devoted and untiring love of the great common people; to his childlike simplicity, more lovely in its native grace and beauty, than the gleam of painted pomp and of glistening jewels, and to his kinglike moral and intellectual wealth, daring and heroism.

In the speech of men he lived and died "a poor" man.

In the vocabulary of Heaven he is written a "billionaire."

He piled up no great material wealth, no heaps of shining gold and silver stained with tears and blood.

Yet he mined in thought and coined in speech, a very California of the golden nuggets of God's grandest truths stamped, not with the form of eagle or goddess, but with the shining face of emancipated and glorified humanity.

"What," asked of me a certain person who believes more in making money than in making reforms, "did Colonel Harper ever do (meaning financially) for his family?" I replied: "He lifted it, with loving and Herculean labor, from the common clods of the valley to the proud and shining heights of his sublime kinship with the great names of the noblest and best in human history, among which his own name will stand linked forever to the stars and the ages. And this," I added, "my friend, not all the gold on earth could have done."

Colonel Harper devoutly believed in the literal second coming of Christ, to make this old earth over again, and to make the "New Earth" the actual home of God as well as the home of purified humanity, dwelling in renewed bodies and made absolutely free and happy forever in busy and active lives.



REV. W. B. GALLAHER



He was both profound and enthusiastic on this great theme, and it was, to my certain knowledge, his inner meat and drink, his perpetual feast and fountain of peace and joy, in the honored quiet of his declining years.

Instead of sorrowing and murmuring and repining in old age because the reforms in which he had labored with such brilliant hopes, such tireless zeal, such mighty energy and such lofty enthusiasm, had not been accomplished; he only became enlarged and sweetened in his moral and intellectual nature, seeing in the "second coming" of Christ, with all power and glory, his lifelong ideal earth and its government, with all human tyranny, oppression and evil cast out of its happy borders, at last fully and forever realized.

It was equally a joy and an honor for anyone to have the friendship and confidence of this great, true and noble man.

His family, his friends, the world, are all the better that he has lived, and lived such a grand and true, such a broad, loving, heroic and unselfish life.

Sweet be his rest and glorious his memory, as long as human hearts still bound and thrill to the music of faith, hope and love, and still long for more perfect life, liberty and happiness.

REV. W. B. GALLAHER.

LET ME DREAM.

BY. REV. W. B. GALLAHER.

Dedicated to the Memory of Col. Jesse Harper.

Let me dream that the sweetest, the grandest, best,
The hope of ages long,
Will soon come to all men, and the world's oppressed
Sing freedom's happy song.

Let me dream that all men shall brothers become,
In a great, a mighty love;
While all Hell, in despair at the sight, stands dumb,
And Heaven is glad above.

Let me dream that the wolf shadows not the door,
Of any home on earth;
And that ragged and shivering want no more
Bights manhood's grace and worth.

Let me dream that the red hell of war is gone,
With that beyond the grave;
And that God looks not down in sore grief upon
A world he cannot save.

Let me dream Love and Justice flow wide, a sea,
Sailing o'er which men find
Only ports of true happiness, rich and free,
With gifts for all mankind.

Let me dream human life is at last a joy,
A very heaven for all;
That no longer men live to hate, crush, destroy,
But heed only Love's sweet call.

Tell me not: "It is only a happy dream,
And it can never be;
For a cold, selfish greed poisons deep the stream
Of life, past remedy."

Nay, this thought blasphemers God through His creature
man,
Whose progress is at stake;
And who cannot fulfill God's eternal plan,
Till Love and Justice break

The old gyves of humanity's life and hope
O'er all this groaning earth,
And all men shall climb Godward the infinite slope
Whence Love and Justice have birth.

THIS, THE THIRD DIVISION, CONTAINS THE CHOICEST
SPEECHES AND WRITINGS OF MR. HARPER
FOR FIFTY YEARS.

THE QUESTION STATED.

“The Conspiracy of the 19th Century,”
“To Change the Structure of Civilization.”

—*Figaro.*

Christendom is directly involved, the whole world
proximately.

This age is to end in ruin.

The great apostasy foretold is here.

The church and state are under malign influence.

Greed is god.

Unclean spirits sway men as never before.

Class laws rule.

Caste distinctions reign.

The truth is covered fathoms deep by political chi-
canery and ecclesiastical jesuitism.

The right is a myth.

Cicero said:

“Justice consists in doing no injury to men.”

Governments now are bulwarks of tyranny.

Under the cry “liberty” license riots.

Europe and America are under a plutocracy.

The “classes” and the “masses”—*Which shall sur-
render?*

The “masses” are serfs.

The “classes” satraps.

Helotism the result—*sele esti.*

The problem that confronts the world is *money*.

To hide it is the chief aim of the Conspiracy.

The danger is infinite.

To conceal this is the *secret* of governments.

Europe hatched the “plot.”

America joined.

Both are now pushing the "scheme."

The crisis is here.

The plot developed.

The flood upon us.

The key to this bottomless pit is *Contraction*.

No word relating to material interests, to human wants, has so much of Satan and so little of God in it.

Ruin its mission, hell its home.

This "death, on the pale horse" is to be driven through earth and turn it to a Sodom.

Debt is to be the Moloch—

Banks of issue the great red dragon.

To these, bound hand and foot, labor is to be given.

Leading figures.

"Debt and the volume of money."

Both have been manipulated.

Both are used as catch words—

To hide the *Conspiracy*.

And both have been used to dishonor God and rob man. Not from inherent qualities, but from the place they are made to assume.

It took more than sixteen hundred years to destroy the old civilizations.

The play upon the two words "gold" and "silver"—
while contracting the volume at last did it.

From eighteen hundred million dollars, down to two hundred million dollars, brought the end.

Two-thirds of the race perished.

The whole globe reeled near to its death.

God intervened.

The great store-house opened as by omnipotence.

Gold discovery, supplemented by silver, filled the world.

The earth never saw the like. North America, South America, Australia, Siberia, Africa—

And the *volume* of money stirred man, till this century is the gem of the centuries.

It was the *swelling* volume of *money* that brought the miraculous achievements of the 19th century—

Making it the triumphal arch of the ages.

To destroy it by a shrinking volume is to make the Conspiracy the complement of Perdition.

Expansion and contraction mark the most wondrous page of human history.

This new world, hid from the nations, was selected to show the contrast in its widest light.

Allison, H. E., says:

“The two greatest events which have occurred in the history of mankind have been directly brought about by contraction and expansion of the circulating medium of society.

“The fall of the Roman Empire, so long ascribed in ignorance to heathenism and moral corruption, was in reality brought about by a decline in the silver and gold mines of Spain and Greece. And as if Providence had intended to reveal in the clearest manner the influence of this mighty agent in human affairs, the restoration of mankind from the ruin which these causes had produced was owing to the opposite set of agencies being put in operation. Columbus led the way in the career of renovation. When he spread his sails across the Atlantic he bore mankind and its fortunes in his bark.

“The annual supply of the precious metals for the use of the globe was tripled; before a century had expired the prices of every species of produce were quadrupled.

“The weight of debt and taxes insensibly wore off under the influence of that prodigious increase; in the renovations of industry the relations of society were changed, the weight of feudalism cast off; the rights of man established.”

Money is a factor, materially, in God’s economies, that leads to the hill-tops of freedom, or sinks to the valleys of death.

It makes and unmakes ages.

It gives and takes dispensations.

It is God’s blessing or God’s curse—*to nations*—as it is used.

THE MARCH OF THE CONSPIRACY.

At the commencement of the Christian Era there was \$1,800,000,000.

This went out in waste, till at the beginning of the discoveries in the New World there was less than \$20,000,000.

Through that long period, the Dark Ages, the race verged on extinction.

The Silver Commission says:

"During this period the most extraordinary and baleful changes took place in the condition of the world.

"Population dwindled and commerce, arts, wealth and freedom all disappeared. The people were reduced to poverty and misery of the most degraded condition of serfdom and slavery. The disintegration of society was almost complete. The conditions of life were so hard that individual selfishness was the only thing consistent with the instinct of self-preservation. All public spirit, all generous emotions, all the noble aspirations of man shriveled and disappeared as the volume of money shrank and prices fell.

History records no such disastrous transition as that from the Roman Empire to the Dark Ages."

The mighty Roman Empire had ceased.

The main cause of this fall of man was brought about by the shrinking volume of money.

"Money is the great instrument of association, the very fiber of social organism, the vitalizing force of industry, the protoplasm of civilization, and as essential to its existence as oxygen is to animal life. Without money civilization could not have had a beginning; with diminishing supply it must languish, and unless relieved, finally perish."—*S. C.*

Gold was discovered at Sutter's Mill, California, 1848. In Australia 1851, and in Siberia 1852.

"The production of gold never had an equal."—*Jevons.*

Debt-holders became alarmed.

Investigation was begun.

Agents came from Europe and their report tended to allay the excitement.

The bondholder fought gold!

That was the plentiful metal.

It is the *volume*, not the *material*, that the creditor class watch.

Note now.

As early as 1848 a “plot” was laid to put the world in debt. (McKenzie.)

Paris, London, Berlin, was the seat—parties there laid the scheme. Great banking houses undertook to perfect it. It was worked very cautiously and only a select few were in the full of the secret.

The McKenzie “cipher” gives the vastness of the scheme.

It worked so well that by 1854 a mighty debt held by “combined persons” had been created.

HEUREUX HAZZARD.

“The syndicate, secretly, is authorized to enlarge the capital, adding to its stock three, four or five times the true capital. To do this the great press of the world must be ‘managed.’ So the plan will appear, as it is made public, a vast enterprise to benefit the people. In this way debt can be magnified to any amount and the holders of these can easily control legislation. Thus can ‘combined persons,’ by means of ‘combination,’ perfect this plan.”—A. B. C.

Since the discovery of gold in California in 1848, \$3,500,000,000 has been added to the coin of the world. As this almost infinite sum was flowing, Europe took alarm.

In 1854, when the gold flood was at its best, the debt-holders sent commissioners to the gold fields. England and France did not change. But in 1857 Germany and Austria demonetized gold. Secret agents of the money power began to combine to bring about the “era of debt.” (Sloan.)

So as to manage the world by “combined persons”—*corporations!*

Bonding and funding was the plan.

And it was to go on till the fund (debt) thus established was large enough for the annual interest to absorb

the yearly increase of wealth. This plan was to embrace Christendom first, finally the world. (Bouro Dispatch.)

"The powers of darkness have sent forth their hosts to enter into tyrants, the rulers and officials of all Christendom, and Satan is about to work his masterpiece against the happiness of man. There is likely to be an effort made by the capital classes to fasten upon the world a rule through their wealth, *and by means of reduced wages*, place the masses upon a footing more degrading and dependent than has ever been known in history. The spirit of money worshippers seems to be rapidly developing in this direction."—Leedback.

The grandeur of modern civilization was brought about by swelling the volume of money.

The influx of gold scared the plotters.

The *volume* of money was defeating their scheme.

The American rebellion was coming to the front; war was sure.

This was seized upon as a means to aid the great scheme.

Secret instructions went forth in cipher and by trusted agents.

The United States was added to the territory that was to be revolutionized.

The war began and our money system went to pieces.

The noted "Hazzard circular" was found "floating about" and its demands began to take shape.

The legislation asked came into existence slowly, but surely—each act was the well-matured step in a system that would subvert this grand civilization.

"This fact reveals the real nature of the conspirators who, for the last twenty years, have persistently endeavored to demonetize silver and *paper money*, and who have strenuously resisted every proposition that looked to *maintaining the volume of the money or increasing it.*"
—Jones U. S. S.

"The strikes of the workingmen should be directed against bondholders, annuitants and the *income* classes of the world."—Jones, U. S. S.

"Perpetual debt on a gold basis and the volume of money subject to the control of banks."—*Swazey*.

This *excathedra* rules the 19th century. And well has it been said by a dying hero as he listens to the song of greed,

Ilias Malorum.

"I think it due to the American public, that they should be made acquainted with the most tremendous financial operations ever known to mankind. * * In my confidential relations with the various great banking houses as correspondent of a leading firm—and by means of a stray letter which came accidentally into my possession. I acquired information that seems to me of the highest importance. As early as 1863 letters were received by the Rothschilds of this city (Paris). * * Whenever coin is scarce, it inures to the creditor class. * * I have indisputable evidence in my possession that an immense fund was raised to bring about the general adoption of the gold-metal basis. * * The money writers and political economists in London, Paris, Berlin, Frankfort and Amsterdam, were either argued into the adoption of this view or purchased outright. * * In other words, the great capitalists of the world, by a gigantic conspiracy, managed to tax the whole world *twenty-five per cent.*"—*H. G.*

The great wars in Europe, fermented by the conspirators who had formed the plot, was the means to create the debt.

The Crimean war, 1854; the Franco-Prussian, 1859; the United States, 1860-4; the Austro-Prussian, 1866; the Franco-Prussian, 1870; the Russo-Turkish of 1876.

Thus conspiracies against the happiness of man swelled the national debts to an almost infinite amount. Co-jointly, the "new plan" (Stoddard) of debt-making was being perfected.

"Chartered corporations" were endowed with vast domain in lands and enriched by large gifts of public credit. These legal persons took possession of *money*, the instrument that changes the *title* to property; they also took possession of the means of *transportation*, which changes

the *place* of property. And availing themselves of these corporate privileges and individual rights, they laid upon Christendom the infinite burden of *ninety thousand million dollars of debt!*

THE FIRST PLOT CHANGED.

As the conspiracy developed, a new fact confronted the conspirators. It was discovered that the gold wave had reached the highest point and was receding.

And in the light of this fact another still more startling appeared.

The old worked-out silver mines of the Spaniards had been opened, steam applied to rid them of water and handle the ore, so that they were yielding richer than at their discovery.

Besides, new mines of fineness unsurpassed were being developed.

The Comstock Lode appeared to be a miracle in quality and endless in quantity.

The plot was changed.

THE CONSPIRACY REVAMPED.

Silver became the dangerous metal, because the most abundant.

At the close of the Franco-Prussian war the new plot was complete.

The trap ready to be sprung.

The great capitalists of Europe and America were fully in accord.

The few who led had completed the details.

Correspondents and trusted agents had "fixed" the press and political leaders.

Leading powers were ready to fall into the hands of the "*Revolutionists of the 19th century.*" (Saliames.)

Great writers on political economy—the money branch of it—had shaped the march.

They had been "seen." (Sturm.)

"The secret work of 'pimps,' 'spies,' 'clunks' and 'bunkos,' is not yet all discovered.

"Laws were made as they 'dictated,' or *changed after they were made.*"—*Bye Play.*

A SINGLE GOLD STANDARD.

This was the ultimate aim. "Coin" was the word used as the "basis."

But law officers, secretaries of treasury departments and great bank officials always used "*the gold standard*" as the end to be reached. Everything that tended to break up the double standard was resorted to.

The agents of this mighty conspiracy were at every capital in Europe and took possession. The Republic had to meet them.

And all who could be were corrupted.

All who could be were bought.

And certain ones joined the conspiracy.

The ignorant went to the slaughter like sheep.

It was of these agents and "enemies" that Secretary Fessenden spoke in his first report after taking the portfolio of the Treasury.

The policy of the great banking houses of Christendom, thus combined, became the most destructive element to human happiness ever instituted among men.

There is already brought to light much of the inner workings; much is yet to be shown.

The debt of the world at the end of the Prussian war was enormous. And the "money power"—let us call it that—had got control of every government in Christendom, so as to secure the laws and the policies it asked for. The conspiracy had reached its new position and demanded three things—

GOLD, DEBTS, BANKS.

The *ostensible* fight was against "silver" and the "double standard."

The *ultimate* end sought, was the *control of the volume of money*.

The *object*—enrich the *debt-holder*, by *robbing the debtor*.

Germany demonetized silver by refusing it at her mints. She thus doubled her gold and the vast amount demanded from France had filled her borders.

Austria did the same.

The legislation of every country was "tampered with." (Smelser.) Legislators found measures offered by themselves so changed as to be opposite to what they intended.

Secret influences were brought to bear to turn the right into the wrong.

Laws were altered surreptitiously.

A hidden power shaped legislation, a hand the light never saw.

Treachery, conspiracy, ignorance, so blended you could not tell where the one began or the other ended.

Executives of powerful governments signed and gave effect to laws that changed the whole policy of their institutions and did not know it. Such mysterious enactments found their way into the laws of the greatest states in Europe. So potent are these laws upon the affairs of men that in less than two decades the race divided into two classes more marked than was ever known.

The rich have grown rich faster and the poor have grown poor faster than ever known in the annals of time. The result, elements of danger confront us such as man has never met before.

OUR LEGISLATION.

The slave code brought us to the valley of the shadow of death.

It baptized us in blood and washed the hearthstones with the tears of weeping mothers and dying children.

It went out amid the terrors of war, leaving an entailment not yet settled.

And the laws following have covered us with greater danger to the Republic than was chattel slavery.

Take them as they stand and *they are a code of honor, because national.*

1. The Act of February 25, 1862.
2. The Act of March 25, 1863.
3. The Act of January 6, 1866.
4. The Act of March 18, 1869.
5. The Act of July 14, 1870.
6. The Act of February 12, 1873.
7. The Act of January 14, 1875.

These seven laws and their correlates are the product of *design*, their result, a *conspiracy*.

They are an estoppel to liberty.

They are a mandate prohibitum against freedom.

They are a travesty on government of the people.

They establish by their cohesion, government of a class.

A class infinitesimal.

Less than one-quarter of one per cent of the people.

They are *genera numeros*.

Monopolies generate from them, as death from sin.

The brood thus spawned are vampires—railroads, telegraphs, telephones, lands, bonds, oil, gas—on, on, on, the whole crowned by

THE MONEY POWER.

They are Satan's masterpiece.

They are Mammon's code of greed.

They are Fata Morgana—

Earth's mirage and hope's gangrene.

They rob heaven of her jewels and fill hell with the lost.

They subvert equity.

They establish inequity.

They lead the struggles of the class against the mass.

They mount capital on the shoulders of labor.

They are a phantasm—

They turn railroads into a 2x7 genii—"two billions money" and "five billions water."

They turn telegraphs into a 1x6 genii—"twenty millions money" and "one hundred millions water."

Capital takes the "6" and grows *fat*, and labor pays *all* and grows *poor*.

Capital thus "strikes" for higher "dividends" and it is called—"great smartness."

Labor "strikes" for higher "wages" to pay these higher "dividends" and it is called—"a riot."

They turn the telephone into a 2x20 genii—"two millions money" and "eighteen millions water."

They make the land, the bond, the oil and the gas a scourge in the hand of capital to lash the back of labor, as the Greek slave was never tortured.

On through the family of genii, ghoul, devil of monopoly, at last the head-center is reached.

BANKS AND MONEY.

They are fire tailed foxes in the wheatfields of production.

They are poverty, hunger, despair to labor.

They are death on the pale horse and hell following to —happiness.

The Conspiracy is man's oppressor.

The Conspiracy is earth's destroyer.

The Conspiracy is God's enemy.

Man must make himself.

Intellectually,

Morally and

Physically as perfect as possible.

This is the mortal obligation. How does the Conspiracy affect him? Does it hinder him in the discharge of these high duties to God, country and self?

Let the world learn *now*—*so esti alla*—that the *natural* rights of *man* shall never give place to the *vested* rights of *property*.

MR. HARPER'S POSITION ON TEMPERANCE.

"During the temperance crusade in Indiana in 1859 Mr. Harper took an active part. He was a delegate from the Eighth congressional district to the State Temperance convention held in Indianapolis, Ind., January 18, 1859.

"Mr. Jesse Harper appealed eloquently to the convention against destroying the force and effect of the resolution by the insertion of the word 'Lawful.' His speech was received with great applause by the ultra members of the convention."

I wish here to insert a portion of a pamphlet on the Liquor Traffic written by Mr. Harper in 1879. It is the best argument I have read on the subject. He says:

"The giving to the liquor traffic of the sanction of law *was* and *is now* a crime against the very life of society. It is a thrust at our Christianity as deadly as any ever conceived by the malice of Satan. Let us name one other *general* thing which has given this villainous traffic a hold in the world that it never could have had but for the fact of *ignoring it as a political question*. While it is a great moral question, it is equally a great political question. And as long as it has the sanction of law—law which is but political enactment—it cannot be put down by moral power. A man who consents by his ballot to the law to fix a legalized liquor traffic upon the statute books of the state and then tries to pray away the effects of his vote, is a hypocrite. ***Vote as you pray.***

"While under these general statements we wish to declare plainly that until the temperance question is made a political issue and the ballot invoked, the crime of drunkenness will increase. Until it is made a *party* issue it will *not* be banished from the earth. Slavery lived and flourished amid the fostering prayers of moral suasion for its eradication. But when a party said, in the plentitude of its power, 'thus far shalt thou go and no

further,' and 'here shall thy proud waves be stayed,' then slavery died. So must this wrong—a *legalized liquor traffic*—be abolished. And only in this way can it be done. It is a mistake, a fearful mistake, made by temperance people, not to treat the liquor traffic as a political question. It can never be put down by moral suasion while the law is on its side. And the law will be on its side just as long as it is ignored as a political question. Self-deceived Christians who are led captive by the Devil at his will, find a kind of balm to their conscience in praying and working against the traffic; and being thus seasoned by grace, they are the better prepared to vote with one or the other of the old parties—both of which are sold out, and have been for years, to the whisky interest.

* * * * *

LAW IS CRYSTALLIZED BALLOTS.

"The attempt that is made (by some) to ease the conscience by setting up that it is morally right to sell sugar and immortal to sell liquor, is to make oneself a hypocrite. And he who does so, be he Christian or sinner, proves that he has on spectacles smoked in brimstone, and to the soft title hypocrite should be added scoundrel. For if selling liquor as a beverage is morally wrong, then what right has the voter by his ballot, enacted into law, to say that that which is morally wrong *shall* by law be legally right. No one, we say. Yet just this very kind of hypocrisy is filling the whole land—a thing so appalling as to pall heaven in drapery and is stirring hell into jubilees. By the ballot legalize the wrong, then cry moral suasion. Shame! And yet every silly pated moral reformer who has voted to legalize the traffic is doing this thing. All such are a fraud. All such need to be converted to common honesty before they start out as evangels. All such fellows are moral cowards, base hypocrites and knavish cheats. Those who know no better are fools, and those who know better are deceptions. As long as the traffic is legalized by means of the ballot, to try to put it down by moral suasion is hypocrisy, and those who vote for the traffic and go about preaching

moral suasion are a fraud, and are obtaining money under false pretense.

Believing as we do that when the facts as to the traffic are by the people understood, then the proper remedy will be offered, we earnestly call your attention to the facts. Under the head intoxicants we include distilled, malt and vinous liquors. We take three years, covering a space of twenty years:

In 1850, cost of production.....	\$ 26,000,000
In 1860, cost of production.....	57,000,000
In 1870, cost of production.....	98,000,000
<hr/>	
Total for three years.....	\$183,000,000

This was for the three years, 1850, 1860, 1870. Suppose we average each year's cost at the cost of 1860, which was \$57,000,000. Then the cost of production of intoxicants for twenty years would be *one billion one hundred and forty million dollars*. Since 1870 the increase has been still greater. Let us now take the last year of this twenty—1870—and see what it cost the country to sustain this traffic in intoxicants—a traffic in human hopes, human souls and jewels of heaven, as it has been aptly termed. Statistics showing the cost to the people for intoxicating liquors for the year 1870:

Imported and domestic distilled liquor...	\$1,344,000,000
Brewed and fermented liquors.....	123,000,000
Imported wines	15,000,000
Domestic wines	5,000,000
<hr/>	
Total	\$1,487,000,000
Add to this ninety million dollars cost of litigation, cost of crimes, prison expenses, etc., that is traceable directly and indirectly to intemperance.....	90,000,000
<hr/>	
Cost for one year for the traffic.....	\$1,577,000,000

Let us next contrast the cost for living for the same year, and thereby we shall be able to see, as in the very

shadow of death, what it costs annually to fill hell with the lost. Here are the figures for 1870:

Cost of flour and meal.....	\$530,000,000
Cost of cotton goods.....	115,000,000
Cost of boots and shoes.....	90,000,000
Cost of clothing.....	70,000,000
Cost of woolen goods.....	60,000,000
Cost of newspapers and printing.....	40,000,000
<hr/>	
Total for a year.....	\$905,000,000

We see by this showing that for liquor alone, in a year, one-third more money was paid than for flour, meal, cotton goods, boots and shoes, clothing in general, woolen goods, newspapers, printing, etc. Sad picture!

Look now for a moment at the number engaged in this work of ruin, this work of death; persons carrying on this traffic, and who are as much protected in it by *law* as are those who preach the gospel, minister to the sick and dying, attend to the daily affairs of life and bury the dead as the last duty to our fallen.

1870.

There were 140,000 *licensed* liquor saloons in the country, each having (estimated) 40 daily customers, making 5,600,000 drinks. That forty drinks a day at each saloon is not an overestimate, is proved by the fact that Superintendent Kennedy of the city of New York, by actual tests made at 233 of the average drinking places of the city, found that the daily drinks of each were 134. As a parenthesis let us give you a paragraph from Dyer's official report showing how the deadly traffic in the city of New York is progressing. And mind, the places we refer to are *authorized by law*. Those other places where they have not the thin guise of hypocrisy covering them, known as "licensed saloons," we pass for the time, pass them so as to take a glance at the "regulated places"—*legal* places. These legal places have the prayers of minister and the people that they may cause death's triumph over body and soul—fill hell with the lost and the treasury of the great republic with many shekels.

NEW YORK.—“According to Dyer’s official report there are places for selling intoxicating liquors, 5,203. Superintendent Kennedy placed policemen at 233 of them for twenty-four consecutive hours and this is the result: Each rum-hole receives a daily average of 134 visits, making an aggregate of 697,202 per day, 4,183,212 per week, or 218,224,226 visits in one year. Each visit averages at least fifteen minutes. This gives 5,455,605 days of ten hours each, or 1,848 years. Each rum-hole receives a daily average of \$141.53, making an aggregate of \$736,280.53 per week, or \$38,286,590.68 per annum; add the value of lost time at a dollar a day, not including Sundays, and we have for a year \$48,612,193.68.”

In still further tabulating the traffic so that we may see its enormity, let it be remembered that:

“The quantity of distilled, fermented and brewed liquors drank (1870) was sufficient to fill a canal four feet deep and fourteen feet wide and eighty miles long; and if all the drinkers could be placed in procession, five abreast, they would make an army 130 miles long; and if those killed by the intemperate use of spirituous liquors were there also we should see a suicide at every five miles and 550 funerals per day; and if all the places where intoxicants are sold were placed in rows, in direct line, they would make a street 100 miles long.”

“There are 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and school teaching, and from the effects of intoxicating drinks 100,000 are annually sent to prison, 150,000 to drunkards’ graves, and 200,000 children reduced to want.”

“The total number engaged in the business is 560,000, of which 56,663 are employed in making and selling annually 5,685,633 barrels of beer.”

“It is estimated (and the estimate is rather over than under) that the cost of the clergy annually is over \$12,000,000; the lawyers, criminals, prisons, etc., cost annually \$90,000,000, and intoxicating liquors as stated *supra* cost annually \$1,474,000,000.”

“The state of Pennsylvania spent during the year 1870 for liquors of all kinds, \$152,663,945, and for schools and

teaching, \$5,863,729. She had engaged in the liquor business, 78,800 persons; she had 16,870 school teachers, and she had 24,000 criminals, four-fifths of whom were made so by strong drink."

"The city of Philadelphia had 4,160 drinking places, and spent for intoxicating drinks \$30,000,000 in one year."

"Chicago had 2,300 liquor saloons, and spent for intoxicating liquors \$4,000,000."

"The city of New York had (1875) 7,000 licensed drinking saloons which, if placed in a row in a direct line, would make a street like Broadway thirteen miles long. She spent for intoxicating drinks \$60,000,000 during the year. And there were employed in the business 35,000 persons. She had 450 churches and chapels; and there were engaged in preaching and teaching the public and private schools 3,000 persons, all of which to support cost \$4,500,000. The total sum invested in the liquor business of all kinds amounted to \$140,000,000. There was only invested in manufactures \$60,000,000, and in banking \$80,000,000. The police department cost \$3,000,000; for public amusements there were paid \$5,000,000. The meat bill was \$30,000,000 and the bread \$28,000,000. The daily consumption of beer was 40,000 kegs. There were 65,000 arrests for intoxication and disorderly conduct, and 80,000 persons were in institutions under the care of the Commissioners of Charities."

According to the *New York Tribune* "The mere liquors drank by the people in one year in the United States is nearly *fifteen hundred million dollars*, or three-fifths of the national debt.

"As the amount of taxes paid by the retailers is proportionate to the amount of their sales, we might safely assume that the real quantities sold are much larger, but we are content with the retailers' own figures. But this is not all. In the manufacture of this amount of liquor it is safe to estimate that the materials used, including corn, rye, potatoes, hops and other crops and the labor, are worth fifty per cent. of the liquors produced. This leaves the distillers and brewers a net profit of one hundred per cent. on their active capital invested every time

it is needed, which surely ought to be enough, as they can 'turn' their capital four or five times a year.

"These estimates show that there are destroyed or consumed in making these liquors \$750,000,000 worth of grain of various kinds, potatoes, grapes, hops and labor, i. e., this value of these articles is deducted from the useful industries of the country, and contributes in no degree to its support. The rye consumed in making whisky would have made bread, and its withdrawal from the supply of rye for bread makes every loaf of bread dearer. So of the other grains. Adding the value of the food products and labor which are withdrawn from all useful channels and practically destroyed in the manufacture of spirituous liquors we find the total destruction of values amounts to \$2,250,000,000 per year. Being considerably more than the interest-bearing portion of the national debt.

"But this is not the entire taxation which the people pay to sustain 'free rum.' To arrive at the grand total we must still add the loss to labor, health and industry of the people which results from consumption.

"While the benefits of this vast waste of wealth are thus reduced to a minimum, no limit can be assigned to the evils resulting from its consumption in the form of liquors. Twenty-five cents worth of these fluids may unfit a man for business, fifty cents worth may place his whole property at the disposal of a swindler, and seventy-five cents worth may cause him to murder his wife, his parents or his children.

"But merely the time wasted in intoxication, and the destruction of property resulting from the carelessness and crimes of intoxicated persons, may be estimated at \$300,000,000 per annum, and even this is far below the truth. This brings our *annual* taxation for 'free rum' up to \$2,550,000,000, or considerably more than the entire principal of the national debt."

* * * * *

TAKE THE PLEDGE.

Let every person take a pledge—a human pledge—not to make, sell or drink intoxicants. Make the firm resolve

to touch not, taste not, handle not. The human pledge against the traffic! This is a great thing. A pledge not to do a thing or to do a thing, is a noble resolve; and he who opposes it arrays himself against the idea of progress. In all ages pledges, in the nature of vows and promises, have been made and held as the highest of human obligations. There is something about them that strengthens, and they operate to bind the many into one. A human pledge, the maker relying wholly on his unaided ability to keep and perform it, is a powerful factor in the accomplishment of a purpose. The pledge, in this sense, has wrought matchless works, as recorded in the annals of the past. The citation of a few will not be amiss:

Demosthenes, the son of a blacksmith, with only limited opportunities for education, with an imperfect utterance, yet, on seeing the multitude moved to enthusiasm by the words of a traveling bard, swore (pledged himself) that he would bring all Athens to bow at his feet. How well and almost miraculously he kept and performed his pledge history in one of its most radiant pages attests. He overcame all difficulties, his energy imparted new hope, his desires begat new life, his pledge acted as the motor which, at last, did bring all Athens to his feet. On the sea shore, with a pebble in his mouth, he created a speech that became smooth as the flowing stream and bewitching as the song of the siren. His exercises as an athlete gave his physical power a tone that raised him from effeminacy to the vigor of a giant. The ripened fruit of the pledge grew so that Demosthenes became "the most illustrious and eloquent orator of all antiquity."

Tamerlane, called Timur the *lame*, obscure in his origin, deformed in his physical, being reel-footed, became the most renowned of warriors, and the most implacable of all despots. He was once chided by a shepherd for his effeminacy and lack of the manly. This so enraged him that he swore (pledged himself) that he would own the world and baptize a city in blood. To realize how fearfully this pledge of wickedness was kept, read of his mighty battles and vast conquests, and look

at last at the city of Bagdad baptized truly in blood. Eighty thousand—men, women and children—given to the sword after the city had surrendered. And most sickening of all, a pyramid of human skulls erected on the great square of the city. Then look at the spectacle of his having Bajazet, his captive, carried through his empire in an iron cage. He kept that fearful vow in his mind as an ever potent venger.

The pledge of Zanap, in the middle ages, when darkness, treachery, treason and murder filled all Europe, is grand indeed. Confidence had almost departed from the earth. This humble man took a message to carry from the camp of the Swiss heroes who, in the mountain passes, were keeping the fires of liberty from entirely dying out. Their friends of the distant cantons were surrounded with like perils and all communication cut off, and the penalty of death attached to whoever should carry a word from one of these camps to the other. Zanap was selected to make the fearful passage from one camp to the other. He was sworn (pledged himself) that rather than divulge the secret ways leading to the camp he would die. He took the message and started on the dreadful march. He was captured—his speech betrayed him. Then every device of torture that the malice of tyrants could invent was brought to bear to wring from him the location of the secret paths which, amid the mountains of snow and glaciers of ice, led to the camp of those patriots. But all in vain. Slow torture drank up his life at last, but his pledge, secure as his heroic manhood was noble, sank with him into the grave. It was a grand pledge and nobly kept.

And the valor of the Scots in the time of the dreadful wars between the High and the Low Lands, and the sacredness of the pledge, stand unrivaled. Their devotion to their pledges have nothing, in all history, more noble. Bryan McClain, as he lights the telegraph fire on the mountain peak that flashes the fact to the clans in the glens, to be shot to death the next moment by the hidden foe, is an illustration of the binding force of the pledge that will forever thrill the human heart. Time will not allow, nor space permit, or we would speak of

the secret pledges of societies that in all past time, as well as the present, have vindicated their power. We must pass on.

Having touched briefly on a few historical instances where the pledge has wrought like miracles, let us next examine the work of the pledge in the temperance cause. Let us see what simple human pledges have done. And here we are driven, as in former illustrations, to select those only which are most marked and brilliant. And among these the Washingtonian pledge stands most conspicuous.

Those six heroes—for heroes they were—who at Baltimore, in the very shadow of death took that pledge, set a movement on foot that swept over the civilized world and saved from the drunkard's grave such glad numbers as to make the heart thrill with joy. These men were drunkards on the verge of death. Their act was the beginning of the great latter-day movement. It has gone on gaining strength until today it is an army glorious in appointment, triumphant in achievement, moving the world to sympathy by its devotion to the souls and bodies of men. The pledge open, the pledge secret, the pledge in writing, the pledge divine, the pledge of men and women not to make, not to sell, not to drink, the number of these is fast becoming a phalanx that will ultimately overcome all opposition, surmount every obstacle, and in its tireless march sweep the traffic from the face of the earth.

* * * * *

HOW SHALL THE PLEDGE BE KEPT?

We have seen in the foregoing what pledges, vows and promises have done, how they have inspired humanity, enabling the weakest to become conquerors. Let us then ask how, by what means, were those most sacred obligations kept? How were they performed by frail mortals, by simple fallen man? And here we strike a fountain inexhaustible, a sea of strength that is boundless, a power that is God-like—IT IS PRAYER. All men should heed this divine maxim:

“If any man lack wisdom let him ask of God, who

giveth to all men liberally and upbraideth not, and it shall be given him.—[Bible.]

The works that have been wrought, the achievements that have been accomplished through prayer, are well nigh endless. Prayer is the divine means to clothe the mortal with the strength of the infinite. The answer of prayer is the victory of faith. In order to aid us in laying hold of this proffered arm, which will enable us for our whole life to keep the pledge, let us note a few of the recorded instances where prayer has overcome the world, set natural laws (as they are called) aside, and brought results miraculous. Even the wicked, the unbelieving, know its mysterious power, its potent energies. It is said of Queen Bess—that most remarkable English monarch, Elizabeth—that on a certain occasion, when her empire was convulsed and shaken to its very foundation by dissensions without and within, a royal courtier rushed into her presence without asking the accustomed permission, and in the excitement of his fear told her that the whole Scotch army was crossing the border, with broad-sword and blazing brand in hand, to lay her country waste, and that her majesty's bowmen were not there to meet them. Having thus delivered his message of fear, he waited for the sovereign's order. But she sat unmoved, nor spoke, until the faithful servant, overcome by the imminence of the danger, cried out: "The border is being crossed by your mortal foe." Then the Queen waived him aside as she started for the council chamber, and with a voice that showed weakness indeed, said: "I would rather *know* of the whole Scotch army coming across the border with broad-sword and blazing brand than to *hear* of old John Knox on his knees praying." What an admission of the power of prayer. In the dim distance we lack not for just such testimony.

No language ever portrayed a more touching scene than that recorded of Jacob in his struggle for victory and life. He knew how he had wronged his brother years and years before. Now he is coming face to face with that brother, who is able to avenge himself. Knowing and feeling all this he took himself aside from all that was dear to him on earth. In the darkness of night

he crossed the ford of Jabbok, and there wrestled a man with him until the break of day. Jacob was made a cripple. The agony of soul, the burden on the mortal, was such as man had never known before. The day was coming in the east with glory on its brow. The struggling, wrestling Jacob had not during that dread night learned how it would be with Esau, and he said: "Let me go, for the day breaketh." Then cried Jacob—cried only as a soul cries that must have help—"I will not let thee go except thou bless me." That was victory, for the next we hear is: "What is thy name?" "Jacob." Then the angel of the covenant said: "Thy name shall be no more called Jacob, but Israel, for as a prince thou hast power with God and with man, and hast conquered."

THE DANGER OF THE LIQUOR TRAFFIC.

In contemplating the manifold dangers inherent in the liquor traffic, and which flow from it, we shall, of course, constantly keep before the mind the *wrong*, the *sin* of the traffic, and urge as the surest means of averting the danger and escaping the ruin and death, the taking and keeping of the pledge.

V.

1. The liquor traffic is *dangerous* because it menaces civilization and is the mortal enemy of Christianity. The *law* protecting and giving legal existence to the liquor traffic is a devilish yahoo who takes all that is deformed in man and energizes it until every passion becomes a genii. These demons go about strong in the support of law, dragging to death—not only temporal but eternal—all on whom they lay their infernal hand. The legalized liquor traffic is a danger, indeed.

"It is a strange, a woeful sprite
As ever frightened human sight."

2. The *danger* is infinite, because the liquor traffic destroys the physical, intellectual and moral powers. Drunkenness is surely burning out the very germs of manhood, permeating the coming generations with the virus of death. The baleful effects are becoming here-

ditary. The fearful law of transmission is showing itself in the degeneracy of the race wherever intoxicants are used. A high medical authority says: "The vitality and the physical and mental organization of the infant proceed directly from the parent."—H. H., 146. In regard to drunkenness the transmitted virus may show itself in the child, grandchild or great-grandchild.

"It frequently happens that the sons of women whose fathers were drunkards will show especial proclivities to the same vice while there has been no such manifestations in such mothers."—T. H. Keckelu.

He further says: "A parent will transmit his or her own peculiarities. Much will depend upon the condition of the parents at the time the life-impression is given. The *direct* influence of the father ceases when this is accomplished. It is the actual condition at the time that is liable to be conferred, not what he has been. So, if intoxicated, that appetite will be transmitted to the child."—H. H. V., 48, p. 146, Oct., 1869.

To this may be added the instance recorded of the child born of a drunken mother and whose father was also a drunkard: "After being drunken almost constantly during gestation the mother died in giving birth to the child, and the child was raised by the tender hand of charity. It never tasted any kind of intoxicants during its short life, yet when it began to walk it staggered like a drunken man, just as its mother did, and so staggered through life. At the age of nine it died, having been drunk from its very birth, and in its body was found alcohol."—Dr. Diary.

Here is what another says: "The parent should not look in malice or anger on their child. It is but the *réflex* of themselves. The drunken parent will see in their child the same stricken thing, a duplicate of their own unbridled passions. They will see a prodigy, a satire, a hideous mockery, a coarse imitation of all their weakness, wickedness and crime."—Southworth.

3. It is *dangerous* to use it constantly, for that defeats its use as a medicine (if it can even be used as such). Here is what Dr. Glydon says: "It is a well known fact that the habitual use of stimulants may ren-

der null and void, at the critical moment, the very medicine needed to save life. The vital organs have become dulled by abuse, so hardened by constant use of stimulants, as to wholly destroy the effect of medicine. It was this that took the Prince of Wales down to the very jaws of death. Dr. Glydon, H. H. V., 53, 69. We will note a fact here by way of parenthesis: We are aware that there are a class of (so-called) physicians who stick to the Brunoman theory of disease, and believe alcohol to be a panacea for all ills. Dr. Brown, founder of this system, lectured with a bottle of brandy by his side, ruined his health and shortened his life by drink, thus in his own person refuting his own theory."—H. H. V., 53, 75.

The liquor traffic is *dangerous* because it is the greatest social evil that affects the human race. Sir James Greenwood says: "Whatever difference of opinion of other causes, no sane man will contest the fact that drunkenness has wrought more mischief than all other social evils put together."—The Seven Curses, 82. Again: "There is not a form of human sin and sorrow in which it does not play a part."—Seven Curses.

The celebrated Dr. Guthrie, of London, in a letter to a committee of the House of Commons, says: "Believe me, it is impossible to exaggerate, impossible truthfully to paint the effect of this evil either on those who are addicted to it or those who suffer from it. Crushed husbands, broken-hearted wives, and most of all those poor, innocent children that are dying under cruelty and starvation, that walk unshod the winter snows, and with their matted hair and hollow cheeks and sunken eyes glare out on us wild and savage-like from patched and filthy windows. Nor is the curse confined to the lowest stratum of society. It has cost many a servant her place, and yet greater loss, her virtue. It has ruined trades, despoiled the coronet of its lustre, and damned without number."—7 Casey, 83.

5. The liquor traffic is *dangerous* because of the poisonous adulterations of all intoxicants. The belief that there is *now* any such thing as pure liquors is a myth. But if there were, what of it? Nothing; for the con-

sequences that flowed from the drinking of *pure* liquors in the day of their existence, were fearful indeed. And now, when we add to this dark picture *this*—the drinking of *adulterated* liquors—and they are all the kind we have—then the picture becomes a widespread ruin, a very valley of the shadow of death. Let us enumerate some of the ingredients with which the beer shop-keeper re-brews his beer, and the publican doctor his gin and rum and whisky. We abbreviate from the work, "The Seven Curses of London":

"The most common way of adulterating beer is by means of *coccus indicus*. This is known in the trade as 'Indian berry.' It is the fruit that grows on the coast of Malabar, bitter and of an intoxicating nature, and is extensively used to increase the intoxicating qualities of liquor. It is a poison.

Fox Glove is a plant possessing an intensely bitter, nauseating taste, a violent purgative and vomit; produces languor, giddiness, and even death. It is a poison, and is used as an adulterant on account of its intoxicating qualities, which it imparts to the liquors with which it is mixed.

Green Copperas, a mineral, is used to give the beer froth—a "frothy top,"—and adds to its intoxicating qualities.

Hartshorn. The scrapings of the horns of the common male deer. It is used to mix with the liquors to keep them from souring, and adds to their hot, burning taste.

Jalap. Deriving its name from Xalapa in Mexico, is a convolvulus root, nauseous, and is a powerful purgative. Is used mainly to counteract the constipation properties of intoxicants.

Nut-galls. These are excrescences caused to grow on trees in Asia, Persia, Syria, etc., through the poison of insects. They are intensely bitter, and are used much in dyeing, as they are prolific in color; are used to give fineness of color to liquor.

Nux Vomica is a seed out of a fruit the size of an orange. It is an inch in diameter and a quarter thick, has no smell, is a violent, acrid narcotic poison, and is used

extensively in the manufacture of beer, ale and porter, owing to its intoxicating properties.

Opium. The thick juice of the white poppy, indigenous to India, is the most destructive of all the narcotic poisons, and it is the most intoxicating. It is most freely used in the manufacture of liquors because its very nature is to yield a larger quantity of intoxicating matter than any other vegetable.

Oil of Vitriol (sulphuric acid) is a poison of burning nature; is used to increase the heating qualities of liquors.

Potash. Made of vegetables and quick lime. This is used to bring the beer back—simply to sweeten beer after it has become sour.

Wormwood. The seed from this plant is bitter and intoxicating; is used to increase the stimulating qualities of the liquor.

Yew-tops. The leaves, seeds and berries are exceedingly poisonous, and are used to increase the intoxicating properties of the liquor. Thus are our liquors fixed.

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7. The liquor traffic is *dangerous* because it encourages the use of intoxicants as a *medicine*, thereby cultivating a taste for drinks, which may ultimate in the destruction of both soul and body. We will give an instance: Dr. Munroe, of Hull, England, author of the medical work, "The Physiological Action of Alcohol," says: "I will relate a circumstance which occurred to me several years ago, and which made a deep impression on my mind. I was not then a teetotaller—would that I had been—but I conscientiously, though erroneously, believed in the health-imparting properties of stout. A hard-working, God-fearing man, a teetotaller of some years standing, suffered greatly from an abscess in the hand. He asked me what to do. I told him to rest and take something to remedy the waste going on. I told him to take a bottle of stout daily. He said, 'I cannot take it, for I have been a teetotaller for many years.' 'Well,' says I, 'if you know better than the doctor, it is no use applying to me.' He looked me sorrowfully in the face and said: 'Doctor, I was a drunken man once; I should not like to be one again.' It was much against

his will that I prevailed on him to take the stout. When he got well I praised up the stout as the cause of saving his life, but which I know now was not true. I lectured him on his fanaticism, his teetotalism. I lost sight of him for years, but one fine summer day, when driving through one of our thoroughfares, I saw a poor, miserable, ragged looking man leaning against the door of a public house drunk, and incapable of standing alone unsupported. I saw in a moment, although much changed, that it was my teetotaller friend whom I had persuaded to break his pledge. Looking at him earnestly I said, 'John, is that you?' He stared at me in a leering kind of a way, and said, 'Y-e-s, it's me.' I remarked, 'I am sorry to see you in this drunken condition, I thought you a teetotaller.' He gazed at me in a way I shall never forget and said: 'Doctor, didn't you send me here for that *medicine*?' and then with a kind of demoniac chuckle, more like a fiend than a human, he uttered in such a startling voice as to attract a crowd, 'Doctor, your *medicine* cured my body as you said, but it damned my soul.' I was appalled; I felt in some measure that I had been the cause of his death, temporal and eternal. I began to look at what I had done, in stirring up in him an appetite that was about to ultimate in his eternal death. Well, he went on down, down, down; turned out of church in which once he was an ornament, his life blighted, his prospects destroyed and reduced to a slave of passion for drink, without mercy and without hope. Said I: can that be a *medicine* which will destroy the body and soul? and the answer came from every aspiration of my nature, no, no, no! The whole theory is wrong. Can you wonder, then, that I never order strong drink for a patient now?"—7 c. L., 84.

8. The liquor traffic is *dangerous*, because it promotes drunkenness; drunkenness is aberration and constant drinking ultimates in delirium, and finally *insanity*. Says a noted medical writer: "One of the most terrible results of drinking is the inducing of that kind of insanity which takes the name of *delirium tremens*." He describes this insanity thus: "The casualties of the disease are convulsions, coma, which, if not immediately

fatal, are apt to leave the sufferer a wreck for the remainder of life."—7 e. L., 90.

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9. The liquor traffic is *dangerous* because it creates an appetite which at last becomes irresistible. We would speak now briefly of the pathological, or, as it is called, the *proximate* cause of drunkenness. No impression from any source can affect the mind except through the brain. In drunkenness, therefore, it is the *brain* that is principally affected. It is only through a healthy brain that healthy manifestations can emanate. Intoxicants destroy the cerebral texture; and the fact is now well established that habitual drunkards have always more or less cerebral disease. And so this voluntary habit, long indulged in, becomes *master*, and overpowers the will and forces the victim down to death. At the last not a sound tissue or particle of flesh can be found from the sole of the foot to the crown of the head. Read this:

"So deplorably common has drunkenness been in this country that there are few who have not seen the melancholy spectacle of the most powerful motives, the most solemn promises and resolutions, a constant sense of shame and danger, the prayers and supplications of friendship, availng as little in reforming the drunkard as they would in arresting an attack of fever or consumption. With a full knowledge of the dreadful consequences to fortune, character and family, he plunges on in his mad career, deploing, it may be, with unutterable agony of spirit, the resistless impulse by which he is mastered."—R. J. P. I., 550.

At this point comes the living death of drunkenness—*all* hope is gone, the will is dead; the fears of hell have lost all terrors:

"Heaven, like a distant dream,
Stirs not heart or soul,
And ringing, ringing, ringing out,
Eternal death cries, 'Come.' "

McManish says: "A young man of 26 years, dead to hope, every morning before breakfast drank a quart of brandy, another before dinner, and a third before retir-

ing. He had began to drink at sixteen and at twenty-six the habit had become a disease. In vain did he try to resist the insidious passion. With a perfect consciousness that he was destroying himself, and with every desire to struggle against the demands of appetite, he found it impossible to offer the slightest opposition. The sorrow of a heart-broken wife, the tears of a loving child, the prayers of a dying mother; neither the joys of life, nor the loss of heaven, could save. In frenzy he cried for drink, and when urged by every consideration of love to God and humanity, to turn from his self-destruction, he replied to all, in the language of a confirmed drunkard: 'Give me brandy; I am willing to endure the pains of hell for it.'

"The appetite once formed becomes a moral mania that cannot be resisted. The will has been broken and rendered incapable of volition. *Esquirol* has treated of dipsomania caused by pathological changes in the use of intoxicating liquors, where the unhappy victims were not morally responsible for their *then* acts, because by a long habit of drink, they had created a craving for drink *imperious and irresistible*."—R. J. P. I., 552.

Ah! how true is this: "The first drink is the deadly hemlock which leads to the murder of soul and body." "One glass calls for more," is the maxim of the disciples of Bacchus. And this: "The way to become a *drunkard* is to *begin to drink*."—K.

In our unhappy day, when the liquor traffic is used as the crown jewel from which to derive revenue to support civilization, our women are contracting this habit—creating this appetite—are becoming drunkards. This instance of a girl, and it is but one of many furnished us:

"This girl would, upon the slightest cross or disappointment, begin to drink and go on till so overcome as to be wholly oblivious, and her appetite was resistless when the mania was upon her."—M., 125.

"The drunkenness in high life in our cities among the women is appalling."—T. O. V., 79.

10. The liquor traffic is *dangerous* because it destroys our statesmen and the distinguished among us. We have witnessed the sad sight of a drunken president drivelling

the silly vaporings of a drunkard in the presence of the titled representatives of the governments of the world. No class of officials, sacred or secular, has escaped the blight of drink; and since the legalization of the traffic the scourge in high places has increased. No station in life is too low for it, none too high. A distinguished senator, in speaking of the enervating effect of strong drink, says:

"The very first to break down and give out—cave in—are the men who stimulate."—H. H., 53.

Some of the brightest names of our history have fallen victims to strong drink. Vice-president Wilson says:

"In this country, and in this age of light, we have an army of five hundred thousand drunkards; fifty thousand of this number annually sink into drunkards' graves. An army of half million in Christian America. How fearful the thought, how appalling the spectacle!"—F. S., 43.

This appalling spectacle, as the distinguished vice-president calls it, has been personified in language as tragic as any of Webster's by a dying man—one whose young life was crushed out by *delirium tremens*. He was a bright star, a brilliant genius, poetic, scholarly and noble of soul. And but for the vice of drunkenness—the curse that is destroying the world—would today be a living gladness among us. Here are his last utterances:

"This sea of legal death has become a cauldron.

Bubbling, bubbling forever.

The dying victims rise from its turgid depths

Shaking their gory locks;

Then hell, in hideous clamor join, and taunting cry—

Semper, thanatos mock."

J. W.

II. The liquor traffic is *dangerous* because it destroys our wealth. Much has been shown of its *waste*. So details will not be given here. Remember that the annual cost, as shown, is \$2,550,000,000 in this country. In the city of New York, in the single year 1878, \$60,000,000 were spent for intoxicating drinks. In 1877 a distinguished Lord shows that for intoxicating drinks in the British Isles, more than \$700,000,000 were expended in a year.

This was more than \$20 to every man, woman and child in the Kingdom; and this was for the liquor drank by the common people, and does not include those drank by the aristocratic and upper classes, they drinking wine, etc., which cost a much larger sum during the year. Gerrett Smith, a few years ago, when in Richmond, said to the colored people: "If you will not drink a drop of liquor for thirty years, I will guarantee that you will own half the land in Virginia."—[H. V., 53, 135. Mr. Greeley, just before he died, said: "That during the forty years he had lived in New York the poorer classes of the working people had spent enough for whisky to have given them half the property in the city."—[Tribune.

12. The liquor traffic is *dangerous* because it corrupts the ballot-box and demoralizes our politics. J. G. Gurney once said that "a pint of whisky in a politician's hand on election day would control more votes than a pint of brains in a sober man's head." Daniel Webster, although addicted to the fearful vice, said in a speech in 1835: "Intoxicating liquors are a danger to the ballot-box, a menace to our institutions without an equal." And yet we are told to keep temperance out of politics—that it is a moral question. Well, we will consent to keep temperance out of politics—if the other side will keep intemperance out. Dr. Dick says: "When intemperance prevails a barrier is interposed to every attempt to raise man from the moral and intellectual degradation into which he has sunk; and where it is so, no power can irradiate his mind with knowledge. With his passions stimulated, his moral powers enervated, he has no faculty for self-government, and is dangerous to society."—[V. I., 28.

The debauchery of our times, the corruption of our ballot-box, are proof beyond cavil of this truth. In large cities the elective franchise is no better than a farce. Drunkenness has turned this highest privilege of a freeman into a two-edged sword that is being used by bad men to cut down and destroy forever self-government. The scenes often occurring in the two houses of congress are sickening to think of. In July, 1878, sixteen senators, in a public place, were drunk at one time,

and four times that number of representatives were under the influence of strong drink. A noted writer for one of the largest journals in the country, says: "Drunkenness is proving the cause of death to many congressmen."—G. & T.

13. The liquor traffic is *dangerous* because it produces eighty-seven per cent. of the crime of the whole country. And to punish this legally produced crime, fifty per cent. of the cost of maintaining the courts is expended.

14. The liquor traffic is *dangerous* because it produces more misery than all the other crimes combined. The suffering of women and children, brought on them by it, no pen can describe. The misery in the world to-day, by this dragon of death, drapes all heaven in black, and stirs to wild outbreak the deep chambers of hell. This curse is insatiable. The soul is ruined by it, and death crowned a king. The grave is robbed of hope, and on the fretted arch of the celestial its endless work is written: NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.

15. Finally, the liquor traffic is *dangerous* because it is in direct violation of the commands of God. This is its *great*, its infinite danger. That which violates moral law is wrong—is crime of the highest degree. But that which is allowed by custom and law of the *creature*, which is directly prohibited by the *CREATOR*, is *sin*—deep and deadly sin, and brings a ruin temporal and eternal. Such a sin is the legalized liquor traffic of modern civilization.

* * * * *

THIRTY YEARS CONFLICT.

THE DICTATION OF 1850 REPEATED IN 1880.

A brief review of this, marked "Thirty Years," we will now give.

The year 1850 was memorial; none like it before, in our history. The great statesmen, Whig and Democratic, met in the capacity of compromisers.

They attempted to blend in one ornate setting liberty and slavery. They failed.

They believed that the tinsel touches of the hyperian beauty could be interwoven with the discordant colorings of pandemonium, so as to make all attractive. They were mistaken.

They strove to make the fruit of freedom grow on the tree of bondage. They did not succeed.

They taught that the crying of the woman who was compelled to become a mother without being a wife, would harmonize sweetly with the songs of Heaven. Their teaching was a lie!

And now remember the dark results of the voting *hiatus* of 1880 "is a deeper cut in the heart of labor than was the legislation of 1850."—H.

Of the Compromise, it was said by that New England divine, Elnathan Davis:

"A forced embrace by the black ghoul of slavery, of the Goddess of Liberty, and her resisting it, will cause the blood to flow in this land till the ground is made rich by the red effusion."—Sermon in M. C.

The matchless genius of Henry Clay was expended, to exhaustion, in getting the measure through Congress. It was a measure of fearful import—the mightiest mistake of statesmanship known in time. The blind leading the blind, for a century, on the slavery question, made such a mistake possible.

And like all agreements with wrong, like all compromises with sin, it was to be a finality—it was to fill up

the vacant niche in the Temple of Time, on that subject, so that never again "should a dog wag his tongue." Never again should the question of slavery be touched.

"It was settled," so Mr. Clay declared.

"No more agitation," rang the voice of Mr. Yancy.

"Let him be *anathama* who says that slavery is but divine," was the dulcet speech of Mr. Mason.

"Woe to him that buildeth a city in blood," swelled out from that then despised name—Garrison.

"There was silence in Heaven, and jubilees in hell," was uttered by—H.

The Compromise measures included six items: 1. Establishing the Northwest boundary of Texas. 2. Establishing a Territorial government for New Mexico. 3. Establishing a Territorial government for Utah. 4. The admission of California. 5. The passage of the Fugitive Slave Law. 6. The suppression of slavery in the District of Columbia.

Upon the passage of this bill there was a storm of indignation at the North and much dissatisfaction at the South. But, it was called the great compromise. All agitation was to stop on the question of slavery.

Thus they talked. The two old parties, the Whigs and Democrats, having joined hands in sin, both bowed in abjectness to their god—slavery.

There was a third party that did not bow—the Liberty Party.

That party talked about slavery, and for its talking got many a free "ride on a rail."

William L. Yancy said: "The slavery question is settled, and there is to be no more agitation. He who would agitate deserves to be shot."—*His letter to Hatch.*

Wm. Lloyd Garrison categorically asked him: "You say the question is settled, and there is to be no more agitation, and he who would agitate deserves to be shot." "Sir; the question is *now* infinitely unsettled; the agitation has only just begun—let the bullets come, they will settle it."—*His Colloquy with Coffeen.*

The Abolitionist—the third party—said: "Let the agitation go on, truth will take care of itself."

Calvin Fletcher said: "There shall be neither slavery

or involuntary servitude in the United States, except for the punishment of crime whereof the party is duly convicted."—*Letter to Inman.*

He was denounced as fanatical and criminal. The spirit of arrogance on the part of slavery, was fearful to contemplate.

Wm. H. Seward wrote: "I fear the encroachments of slavery. The Compromises are but a pretext. That power will claim that it shall own labor, and the issue will become "irrepressible."—*Letter to Heckman.*

This letter came to light through A. C. Bell, and found way to the fruitful pen of Stringfellow, and so enraged him that he hurled back upon Mr. Seward this bit of rhetoric:

"All who labor for their daily bread, or who are dependent on their labor for subsistence, are slaves. All females who labor for their daily bread are whores."—G. W. p. 432.

Stephen A. Douglas, although of the North, bowed before this spirit of arrogance, and in order to reach, if possible, his highest ambition—the presidency—by conciliating slavery, used this language, "I hold that this government was made on the white basis by white men for the benefit of white men, and their posterity forever, and should be administered by white men and none others. I do not believe the Almighty made the negro capable of self-government."—*His speech at Selma.*

These compromise measures, "which were supported by the leading advocates in Congress, as a finality, were but a pretext to further and strengthen the more devilish enactments of the slave power."—*Lovejoy.*

So it may be remarked that when we come to look at the insidious actions of the money power, that it too introduces monstrous measures to settle differences of opinion (as the Act of March 18, 1869), but it is a mere pretext, an entrance wedge to still further and more devilish raids upon the rights of man to earn his bread by the sweat of his brow.

Remember this, in 1852 the Democratic party was the avowed champion of the slave power. But the Whig party was more than willing to do its bidding. The con-

ventions met to put candidates in the field for President. Pierce was chosen by the Democracy, a man of the North, unknown to fame, "but his trainers knew him well."—*Phillips*.

The platform said in effect: "No more tinkering with the slavery question." The let alone policy was fully adopted. The Whigs put up that great name, General Scott, and said in their platform, "No more agitation of the slavery question."

Horace Greeley said: "I spit on the platform, but endorse the man."

The slave power was then also the money power.

Three billion, five hundred million dollars in slaves gave it a power so potent, that it could take a Free Son of the North, turn him into a bass-wood man, put a dough face upon him, and he would bow as abjectly to the oligarchy of the lash as does the Hindoo devotee to the grinning idol of his worship.

And let it be remembered that the campaign of 1852, by the Whig and Democratic parties, was conducted much the same as the campaign of 1880 was conducted by the two old parties, Republican and Democratic.

In 1852, both parties ignored all discussion on living issues, and talked about things that were "settled." So did the two old parties in 1880, ignore all discussion on living issues and talked about things "settled."

A distinguished Congressman from Michigan said in 1879: "that any man who would disturb, by agitation, the financial question, which was settled, ought to be hung."—*Burrows*.

The third party in both cases—the Liberty party in 1852 and the Greenback party in 1880, "agitated." The former the wrongs of slavery, and the latter the wrongs of a false and murderous financial system. Both were abused as agitators, disturbers of the peace, and were called fools and knaves.

The Whig party died, notwithstanding the great name that led it. The reason was, the slave power had got the legislation it wanted, as far as it had gone, from the Democratic party, and it was willing to trust that party for whatever more it wanted. And so the Whig party,

although bidding with all its power, was *left*, as not being worthy to carry out the programme of the slave power.

And the analogy holds good in 1880, as applied to the Democratic party. It begged with all its might to be permitted to carry out the financial schemes of the Republican party.

But the money power had got the legislation it wanted, as far as it had gone, from the Republican party, and it was willing to trust that party for whatever more it wanted. And so the Democratic party, although bidding with abject devotion to be put in power, was left to die.

The slave power of 1852, after the demise of the Whig party, became the party of proscription and dictation.

The Republican party of 1880, now that the Democratic party is dead, shows the same spirit of presumption and devotion to the money power, that the Democracy did to slavery, and is likely to become as wicked, and ripen as fully into the tyrant.

Two years from the compromise measures dragged slowly by, and 1852 came, black with portents, and set a new devil loose, who turned a worse than the flame-tailed foxes of Philista among our political corn-fields.

Senator Douglas brought forward a bill to organize the territories of Kansas and Nebraska. In speaking of the bill, the erratic Linder said: "If all the powder in creation had been emptied into Kimberazo, it would not have produced a greater physical explosion than the moral upheaval which followed the passage of the Nebraska bill." The bill repealed the old time-honored "Missouri Compromise" of 1820, with its broad rich utterances in favor of liberty.

"North of thirty-six degrees and thirty minutes, there shall be neither slavery or involuntary servitude, except for the punishment of crime, whereof the party is duly convicted."

This stirred the North to its depths and from that hour till the almost inspired words of Lincoln were fulfilled, not a moment of peace was found in this great land.

The martyred President said: "Until the people are assured that slavery has been put in course of final extinction they will not be satisfied."—*Letter to Campbell.*

This was the view on freedom's side. On the other hand, the South said:

"There is not a slave-holder in this House or out of it, but who knows perfectly well that whenever slavery is confined within certain limits, its future existence is doomed. It is in view of these things, sir, that the people of Georgia have assembled in convention, and solemnly resolved that if Congress shall pass a law excluding them from the common Territories with their slave property, they will disrupt the ties that bind them to the Union."—*G. W. p. 455.*

It was during these halcyon days that the commercial journals said:

"The grandest cotton crop ever raised. It will lift the South out of debt, and an era of prosperity unsurpassed, will follow."—*New York Journal of Commerce.*

Mr. Lovejoy asked:

"Did a great cotton crop ever give a night's better rest to a plantation hand, or add a *mite* of wealth to the toiling bondsmen and women?"

It was answered back by a paper in *New England*.

"The slave is fed and cared for by the master and the products of his labor belong to the owner, and this is the place they were designed to fill."—*Boston Journal.*

How exactly the spirit of that utterance fits into this—

"The era of prosperity now enjoyed was scarcely ever known before. Capital is employed so as to aggregate in its accumulations a greater per cent. than ever known and fortunes are made in a decade, that it took ten to accomplish in the ages past."—*Quimby's letter on banks.*

Let us ask this bank champion, how is labor affected by the "era of prosperity?" Is "labor so employed as to aggregate in its accumulations" a greater per cent. than ever before? Can "labor" now, in a "decade" accomplish what in times past, it took "ten" to do?

How are the toilers prospering amid this hallelujah of the business boom? This will tell you—

"The American laborer must make up his mind henceforth not to be so much better off than the European laborer. Men must be content to work for less wages. In this way the workingman will be nearer that station in

life to which it has pleased God to call him."—*New York Daily World.*

"The man who cannot live on bread and water is not fit to live. A family may live on good bread and water in the morning, and bread at midday, and good bread and water at night."—*Henry Ward Beecher.*

We have seen that the Compromise measures, instead of being a "finality," as was their claim, they were but the index to the book of wrong to be written in blood.

Governor Morton said:

"It was thought slavery could be settled by compromise in 1850. And in 1852 the two parties acquiesced in that thought, and the Whig party ceased to be a factor in politics.

"In 1854 Mr. Douglas introduced his famous Nebraska bill, and it became the germ of an agitation unparalleled in history. I became convinced that the living issue was to control the arrogant pretensions of the slave power. To do this, a new party is necessary, and therefore I go with the new and coming party."—*Letter to Col. Meredith.*

The analogy holds good for our times. In 1875 the resumption act passed, to be carried out as a part of the financial scheme. It had four years to run, maturing in operation in 1879. In 1880 both parties acquiesced in that "finality."

They said:

"Let well enough alone," "hands off," "it is settled," etc.

The new party—Greenbackers—said:

"The living issue is to check the arrogant pretensions of the money power. And to do this, a new party is a necessity."

And now, remember, by '82 the agitation will have increased so as to be unparalleled in history. The haughty demeanor of the Republican party is a warning that should not go unheeded.

As illustrative of the spirit of the times and the overbearing dominancy of slavery in its day, the following choice morsels are submitted:

Specimens coming from the *leaders* of the slave power:

"Will you repeal the Missouri Compromise?" "Yes." "And by so doing violate the Compromise measures of 1850?" "Yes, I would sooner see the whole of Nebraska a hundred times in the bottom of hell, than to see it a free State."—*Dr. Warren, G. W.* 458.

Mr. Seward said in his New York speech:

"Sir, they cannot do it. The leaders may *desire* the repeal of the Missouri Compromise, but this country has not yet sunk to that depth of degradation."—*S. in 1853, N. Y.*

But the "leaders" had their way. So here again the analogy between the slave power and the money power meet.

The "leaders" of the money aristocracy wanted the terms of payment of the five-twenty bonds *changed*. They put their design under the guise of the "public honor," the "public credit," etc., and a great name said, "Sir, they cannot do it."—*J. R. Giddings in letter to Seaboro.*

"The bonds at the end of five years should be paid in greenbacks and the interest stopped. This is *not* doing wrong to the bondholder, and it *is* doing right to the soldier and the whole country."—*A. Lincoln in letter to General Waggoner.*

"Yours of the 8th inst. is received, and I most cordially agree with every word and sentence of it. I am for the laboring portion of our people—the rich can take care of themselves. While I most scrupulously live up to all the contracts of the government and fight repudiation to the death, I will fight the bondholder as resolutely, when he undertakes to get more than his pound of flesh. *We never agreed to pay the 5-20 bonds in gold, no man can find it in the bond*, and I never will consent to have one payment for the bondholder, and another for the people. *It would sink any party*, and it ought to. To talk of specie payments or a return to specie under present circumstances, is to talk like a fool. *It would destroy the country as effectually as a fire*, and any contraction of the currency at this time is about as bad."—*Ben Wade in letter to A. Denny.*

"I say that equity and justice are amply satisfied if we redeem these bonds at the end of five years, *in the same*

kind of money of the same intrinsic value it bore at the time they were issued. Gentlemen may reason about the matter over and over again, and they cannot come to any other conclusion, at least, that has been my conclusion after the most careful deliberation. Senators are sometimes in the habit, in order to defeat the argument of an antagonist, *to say this is repudiation*. Why, every State in the Union, without exception, has made its contracts since the legal tender clause, in currency, and paid them in currency."—*John Sherman in U. S. S.*

"If under the law as it stands, the bondholder can demand only the kind of money he paid, he is a repudiator and an extortioner to demand money more valuable than he gave."—*John Sherman in letter to Mann.*

It is seen by the controversy that the "leaders" of the money power "got" what they wanted. In the language of Mr. Giddings:

"Had their own way in everything they asked for."—*J. R. Giddings' conversation with Sheldon.*

In further controversy we shall see that the spirit of *dictation* knew no bounds.

Early as June, 1854, a large meeting was held in Leavenworth to give "expression" as it was heralded, and here is the "expression":

"Resolved, That we shall give no protection to abolitionists in Kansas Territory.

"Resolved, That in Kansas abolitionists need not set their feet. It is decreed by the people, who live adjacent, that their institutions are to be established there.

"They, abolitionists, must be met, if need be, with the rifle. We must meet them at the very threshold and scourge them back to their caverns of darkness. They have made the issue, and it is for us to meet and repel them *even at the point of the bayonet.*"—*G. W. p. 459.*

More than this, the devilish old slave power, then through its representative men, its "leaders," struck at the ballot box in the hands of laboring men, as does the devilish money power, now through its representative men, its "leaders," strike at the ballot box in the hands of laboring men.

Here is what the slave power said:

"If any of the 20,000 abolitionists, spoken of by Holly, should be so lucky as to set foot in the Territory (Kansas) previous to the adoption of its *Constitution*, no ballot box at any precinct within its borders would be allowed to be polluted by the introduction of a nigger vote."—*G. W. p. 460.*

This was a proclamation by the slave power against the "nigger"—*black laborer*.

Here is what the money power said:

"If these men persist, and attempt to force their greenback money upon capitalists by the ballot, then we will take the ballot from them, if we have to use the bayonet to do it!—*Rev. Cook, in Boston.*

The President elect used language about as infamous, in regard to the greenback, utterly denying that it was money. He bowed and kissed the very toe of the money power, and bid for its support, with a devotion that no other man has been able to equal.

"I want it remembered in the outset, that the greenback currency was and is so known in the courts, and so known everywhere, *a forced loan*, *a loan* forced by the government upon its army and upon its other creditors, to meet the great emergencies of the war."—*J. A. Garfield's speech in Congress, 1878.*

Thus he bid for the presidency and got it. He denied the law of his country, and the decisions of the court of last resort.

"United States notes shall be *lawful money* and legal tender for all debts except the interest on the public debt and duties on imports."—*R. S. U. S., Sec. 3, 588.*

"This Court has recently held that the Legal Tender Acts are constitutional. So by that decision we have two kinds of money in this country, United States notes and coin."—*12 W. S. C. R.*

The old slave power hurled its *anathema* against the black *labor*. The money power puts forth its *excathedra* against *labor*, without regard to color or previous condition of servitude.

We have not space or time to further trace the infamy of the slave power, but we wish it to be borne in mind that slavery was a crime against labor. It was capital owning

labor, and through its corrupt political power it reached the high place of absolute dictator. Less than three hundred thousand slaveholders, less than two per cent. of the people, came at last, this two per cent. class, to own the President, to own the Senate, to own Congress, and so control the Judiciary as to wring from it a decision that said a negro had no rights that a white man is bound to respect. And even went further, bought up the head-centers of the church, and extorted from them the infamous saying that slavery was a divine institution.

Now for the contrast:

Take the great money power of to-day, and you will find it the twin in the iniquity wrought out by its wicked prototype—the slave power. It too, owns the President, owns the Senate, owns the Congress, claims the judiciary, controls the press and has bought up the head-centers of the church, who are declaring that capital shall have the right to decree bread and water as the diet of labor. But if labor attempts to reciprocate on capital, then take the ballot away, if you have to use the bayonet. The great struggle of 1856 gave the country into the hands of the slave power, and she straight way said, I am a queen and shall see no sorrow. She gathered around her all the insignia of royalty and all the hauteur of tyranny. The groan of the slave only made her laugh. The plea of virtue in the bond-women only fanned her lust.

And liberty went down, down, down, till the goddess wept for freedom lost. The slave oligarchy, in a cry that startled the world—like the last leap of mad ambition, o'erdid itself—said capital shall own labor.

The eventful year 1858 came. The two mighty champions—one of *labor*—Mr. Lincoln: the other—Mr. Douglas the apologist of slavery—made a canvass, the like of which was not before known in our history. The great hearted man, Mr. Lincoln, said the House must cease to be divided, or it would fall. Mr. Douglas excused the division.

Out of this discussion slavery came more haughty than ever, and fully bent on *rule* or *ruin*.

And with a defiance hurled at humanity and a taunt at God, said, in the pride of her heart:

"I will call my slave-role under the shadow of Bunker Hill."—*Tombs.*

Then one mighty cry, like the voice of many waters, rang out, labor shall be free.

The struggle of 1860 came, and gave the government into the hands of freedom. The slave power rebelled.

It said the Declaration of Independence was a lie; that our fathers were mistaken when they declared it. There was no measuring the haughtiness, the impudence, and the criminality of this tyrant of labor.

The slave power inaugurated war, published a great State paper in which they declared that a white man's republic could only be founded on the perpetual enslavement of the black man.

It baptised the land in blood, watered the hearth-stones with tears, outraged humanity, defied God and was crushed to death amid the boom of the cannon and the wail of the dying.

Thus died chattel slavery in the republic. And after it, as sequel to it, a more fearful menace to the rights of man to earn his bread by the sweat of his brow—*has arisen*—the money power; more dangerous because it works and operates through corporate persons.

The entailments of the war, necessarily left ground for just such a noxious plant. A large bonded debt; unsurpassed activity; ambitious aspirants and labor, the card to be played for.

The worse fears of the good and the sad misapprehensions of the benevolent, have all been realized, in the dangerous growth, since the war of corporate persons, legalized monopolies.

As early as the first year of the war, the great capitalists of Europe and America saw that slavery in chattel form was doomed to overthrow, and that *labor* would have to be manipulated by other means. Mr. Lincoln saw it, as with the prophet's eye, before he put forth his second message, and his great heart of love for humanity impelled him to warn his countrymen of the danger. He knew, as but few men know, the fearful wrong of slavery to labor, and yet, great as that wrong was, he could and *did* see a greater. He saw, gradually, but surely coming

—a danger to labor, the heinousness of which no language can tell.

To avert it he called attention to it in the strongest and plainest of language:

“In those documents we find the abridgment of the existing right of suffrage and the denial to the people of all right to participate in the selection of public officers, except the legislative, boldly advocated with labored arguments to prove that large control of the people in government is the source of all political evil. *Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.* In my present position I could scarcely be justified were I to omit raising a warning voice against this *approach of returning despotism*. It is not needed or fitting here that a general argument should be made in favor of popular institutions, but there is one point, with its connections, not so hackneyed as the other, to which I ask a brief attention. *It is the effort to place capital on an equal footing with, if not above, labor, in the structure of government.* It is assumed that labor is only available in connection with capital; that nobody labors unless somebody else owning capital somehow by the use of it induces him to labor. This assumed it is next considered whether it is best that capital shall hire laborers and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either hired laborers, or what we call slave. And further, it is assumed that whoever is once a hired laborer is fixed in that condition for life. Now, there is no such relation between capital and labor as assumed, nor is there any such a thing as a freeman being fixed for life in the condition of a hired laborer.

Labor is prior to and independent of capital.

Capital is only the fruit of labor, and could never have existed if labor had not first existed.

Labor is the superior of capital and deserves much the higher consideration.

The prudent penniless beginner in the world labors for wages for a while, saves a surplus with which to buy

tools or land for himself, then labors on another while and at length hires another beginner to help him. This is the first, the generous and the prosperous system, which opens the way to all, gives hope to all and consequent energy, progress and improvement of condition to all. No men living are more to be trusted than those who toil up from poverty; none less inclined to touch or take aught which they have not honestly earned. *Let them beware of surrendering a political power which they already possess and which when surrendered will surely be used to close the doors of advancement against such as they and to fix new disabilities and burdens upon them till all their liberty shall be lost.*"—Lincoln's 2d message.

And there was a great plot laid at this time, to entail upon labor untold injury and to exalt and deify capital is a fact capable of demonstration.

In the line of confirmation, we quote from a secret correspondence to a *New York paper*, and the editorial on it:

SILVER CURRENCY IN FRANCE.

An Alleged Combination of Capitalists to Enrich Themselves at the Expense of the People Through the Demonetization of Silver.

The following, from the *New York Graphic*, printed four years ago, is worthy of reprint, as we shall show hereafter that demonetizing silver was a conspiracy:

PARIS, May 6.—I have recently been in the employ of one of the leading banking houses of the world, and I think it due to the American public, that they should be made acquainted with one of the most tremendous financial operations ever known in the history of mankind. I was trained in early life for a financial career, and I learned to write and speak fluently German, French, English and Dutch.

In my confidential relations with the various great banking houses—as correspondent of a leading firm—and by means of a stray letter which came accidentally

into my possession, I acquired information that seems to me of the very highest importance. As far back as 1863 letters were received by the Rothschilds in this city pointing out the evil effects which were likely to follow from the use of paper money in America. Prices were then rising in your country, and I judge bankers were puzzled to know what to do with your American securities and evidence of debt.

The adoption of the "legal tender act," as you called it in your country, made it possible to pay in depreciated paper, debts contracted in coin. Much correspondence ensued among the European bankers touching American affairs, and it led to a determination which, however, was not finally reached until toward the close of the Franco-German war. This determination was for a plan of bringing the power of all the great bankers of the world to substitute the gold basis for all commercial transactions in the place of the silver basis, or the mixed basis of gold and silver.

Whenever there is a scarcity of coin it has inured to the benefit of the creditor class. Prices have ruled low, and a small sum would purchase a good deal of raw or manufactured material.

But the intercourse between Nations, the invention of paper money, or bills of exchange, of bank currency and credits in fact, all the saving devices of modern commerce tended to make money plenty and prices high. Everything in that position of affairs worked against the creditor and in favor of the debtor class.

This, it will be seen, was a beneficial tendency for the masses of the people. It compelled the capitalists to increase their efforts in order to maintain their position. It favored the debtors who are always the enterprising part of the community.

The man who does not go in debt is the speculator; he lends and absorbs, but does not start new enterprises, nor does he add to the wealth of the community. The consequence of this is, that the cheapening of money is good for all business, and benefits a very large class of the community.

The great money-lenders of Europe (as the letters

which passed under my inspection clearly proved) determined to reverse this tide in affairs, this general cheapness of money which has been going on for three hundred years. I have indisputable evidence in my possession, that an immense fund was raised to bring about the general adoption of the gold metal basis.

The money-writers, and political economists in London, Paris, Berlin, Frankfort and Amsterdam were either argued into the adoption of these views, or purchased outright. Hence the articles in the leading papers in Europe in favor of the gold basis in preference to the silver or mixed basis.

Of course the object of the great capitalists of Europe is quite apparent in the crusade against silver. By reducing the currency one-half it would add enormously to their wealth by cheapening products and giving them a still greater monopoly of the circulating medium.

If the records could be searched it would be found that the demonetization of silver in England, Germany and Holland, and its practical demonetization in France, was effected simultaneously with the passage of the gold act by the American Congress—I think that was in 1873—getting rid of the old silver dollar, the unit of value on which your debt was contracted.

In other words, the great capitalists of the world, by a gigantic conspiracy, like the Roman emperors of old, managed to tax the whole civilized world from ten to twenty per cent. for their own personal benefit. The object was to make the very rich richer and the very poor poorer. With silver demonetized, gold would, of course, appreciate considerably in value, and all who were creditors to governments, or for individual debts, would have their evidences of debt greatly enhanced in value. Gold is the currency of the rich; silver, throughout the civilized and uncivilized world, is the money of the great mass of the community.

The small retail traffic of life is all managed by means of silver. By getting rid of silver these rich bankers and capitalists added billions of thalers to their possessions. If the facts could ever be brought to light it would be found that the American Congress was bribed

by the capitalists of Europe and this country to get rid of the silver dollar, and substitute gold.

That corruption was employed in Germany is open to doubt. Bismarck could not be prevailed upon to make the change from silver to gold until he became alarmed at the demoralization caused by the payment of the French indemnity. The vast masses of gold thrown upon Germany by the payment of the French tribute, raised prices, checked production, and stimulated feverish speculation. Thereupon Bismarck was induced to try to utilize the gold by expelling silver.

In small countries, like Holland, the matter could be easily managed. The movement succeeded in England, although it was apprehended that it would destroy the commerce of India, which is carried on exclusively on a silver basis; and this fear was well founded. But the *Economist* and other financial papers in London support this gigantic conspiracy of the capitalists.

You may ask, why do I, a confidential agent, tell of this? Because, frankly, I think the facts ought to be known to the world. Then, I am a red Republican in my heart. I believe in the solidarity of the people—in fraternity—in the splendid future in which Europe will be one great republic. It seems to me that the cry should be raised by the laboring classes for a repudiation of all the national debts of the world. The capitalists have shown themselves so tyrannical, so antagonistic to the interests of the masses of the community, that no mercy should be shown to them. They have, by their recent action in the demonetization of silver, added most unjustly to the debts of all nations. And the same want of conscience which they have shown to the community should be manifested toward them in kind. But, alas, the people are without leaders. There is no means of making them understand this very simple matter. But surely the American people ought to know the exact facts in this case, and should apply the remedy if it is possible to do so.

HIPPOLITE GRENIER.

[*From the New York Graphic, July 11.*]

A short time since a letter was published in the *Graphic*

from a person said to be employed in one of the great banking houses of Europe, in which it was alleged that within the knowledge of the writer a great many bankers and capitalists had formed a secret league with far-reaching ramifications, having for its object the destruction of silver as a standard of value. It was seen by them, according to this story, that if gold was the only money, it would become scarce and rise in value, and that such a rise would still further augment the wealth of the rich.

This account went on to say that Bismarck had been induced to adopt the single gold standard for his vast realm, and that it was already in operation in England, which had adopted it after the Napoleonic wars because gold was cheaper than silver, and that other nations would soon follow suit. This secret league also managed to secure, in February, 1873, Congressional action, by which a law was passed, almost unobserved, setting aside the silver dollar, which had been the unit of value for eighty years, and substituting for it the gold measure. This not only made gold the standard of all indebtedness, but eventually carried with it the ultimate measure of gold of all State, county, municipal, corporate and personal indebtedness.

By this single clandestine act, untold millions were added to the burdens of the debtor class in this country.

At first we were disposed to question the correctness of the statement of our Paris correspondent, but *we are now convinced that there has been a deliberate conspiracy by the Rothschilds, Barings and the great banking houses of Europe and America to add an enormous burden to debtors and to enrich the holders of unincumbered capital.* It is time the country was aroused to its danger. The annihilation of our cheapest standard of value is a direct robbery of producers, and it ought to be restored without delay. *This is the overmastering financial issue of the present hour.*

It is idle to talk of resumption in gold. Such resumption was not nominated in the bond. The debt was contracted to be "paid in coin." To insist on its payment in gold exclusively is an outrageous breach of the public faith, and, if the demand is yielded to, it will result in the

distress and affliction for the next ten years of every material interest in the country.

This is not merely a National but a cosmopolitan question. The hard times all over the world to-day are due to this nefarious plot of capitalists to enrich themselves by making, under a false pretense, an arbitrary addition to the amount of money due.

It is a new levy of the consumers on the producers. We give some extracts to-day bearing on this scheme from Senator Jones' speech, from the *Chicago Inter Ocean* and from the *Cincinnati Commercial*, which simultaneously see the peril and join the *Graphic* in raising the note of warning. These show what ails the Nation and what has paralyzed commerce throughout the civilized world.

The great question of the day is the restoration of the double standard, and the making of the American dollar the legal tender for all debts the same as is the silver five-franc piece in thrifty and progressive France. The prosperity of the great European republic as compared with the rest of the world, notwithstanding the enormous indebtedness due to the German war, and the poverty and distress of the conqueror, are both due to the fact that Germany has attempted to exterminate silver, while France has made it a welcome guest. The question in America now is not the immediate resumption of specie payment, but the immediate restoration of silver as a standard of value to the place it occupied under the monetary laws of the country from 1793 to 1873.

Also, this, from a leading journal as showing the crimes of the money power and all of its aiders and abettors:

"The fact is, the banks, by having control of the money, are able to control the president, his secretaries, Congress and the press, and by so doing get laws enacted for their especial benefit, and which makes useless drudges of the working classes. The result of this is the government is drifting into bankruptcy, the people into poverty and the people into anarchy and civil war."—E. P. M.

And this:

"These rich Jewish capitalists find it necessary to in-

fluence only a few people in each administration. As bankers, they have direct access to secretaries of the treasuries and financial ministers, and to people who manipulate the press of the *world*. Upon various plausible pretexts they get laws passed demonetizing silver; which being effected, they take advantage of the ruinous fall in prices which occurs all over the world. From this, they know there will be a reaction in favor of the two metals, and then they profit by the addition to the market value of what they bought at low figures and sell out."—*N. Y. G.*

In another paper, and with accompanying proofs, we have shown that Land Monopoly, Money Monopoly, Class Legislation has been the bane of the world.

Then we discussed the capital and labor question, showing that these huge monopolies—creatures of class law—are contrary to the laws of God and humanity. They are a trinity of evil; they are a monster personified, whose ultimate aim is, to deify capital and enslave labor, and erect a monarchy on the ruined republic.

We call it the conspiracy of the money power against civilization.

A most eminent statesman in Europe—Ludback—has said:

"The powers of darkness have sent forth their hosts to enter into tyrants, the rulers and officials of all Christendom, and Satan is about to work his masterpiece against the happiness of man."

He then says:

"There is likely to be an effort made by the capital class to fasten upon the world a rule through their wealth, *and by means of reduced wages* place the masses upon a footing more degrading and dependent than has ever been known in history. The spirit of money worshippers seem to be rapidly developing in this direction."

A look into the nest where this scorpion was hatched may prove beneficial. A peep at the young monster that *Mr. Lincoln* saw coming to "plague us as chattel slavery had never done," may help us to a realization of our true situation.

That the legislation on the financial question has been

a conspiracy, is no longer doubted by any who have looked into the matter.

Mr. Fessenden, Secretary of the Treasury, said the apparent rise and fall of gold was caused by the manipulation of the "secret enemies" of the country.

Mr. Hazzard sent his circular to those he thought it would do to trust, saying to them that:

"Slavery is likely to be abolished by the war power, and chattel slavery be destroyed. This, I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it, to care for the laborer; while the European plan, led in by England, is: capital control of labor by controlling wages. This can be done by controlling the money.

The great debt that capitalists will see to it, is made out of this war, must be used as the means to control the volume of money.

To accomplish this they (the bonds) must be used as the banking basis.

We are now waiting to get the Secretary of the Treasury to make this recommendation to Congress.

It will not do to allow the 'greenback,' as it is called, to circulate as *money* any length of time, for we cannot control them, but we can control the bonds and through them the bank issue."—*Hazzard's Circular of 1862.*

Thus the foreign emissary wrote, and it is *curious* that the Secretary *did* make just such a recommendation to Congress as this wily agent asked for. Here it is:

"It (the greenback) should be regarded only as an expedient for emergency. No measure, in my judgment, will meet the necessities of the occasion and prove adequate to the provision of the great sums to be required for the suppression of the rebellion, which does not include a firm support to the public credit, through the establishment of a uniform national circulation, *secured by the bonds of the United States.*"—*S. P. Chase, Secretary, R. P. C.*

It was said in the debates when the 5-20 bonds were under discussion, "that capitalists did not want their principal, but only interest."

This is the key-note to the crime. It has been the

deliberate purpose of the money power, since as early as 1862, that this country should be saddled with a public debt, which, by one means or another, should become a debt in *perpetuo*.

This is the very last step in the conspiracy and is well nigh accomplished now.

We travel the serpentine track of this wily foe of *labor*, this enemy of Christian civilization, from its first step of crime, in the seven laws it has secured the passage of infamously wicked financial laws.

1. The act of Congress of 1862, placing two exceptions on the greenback dollar.

2. The act of Congress of 1863, creating the national banks.

3. The act of Congress of 1865, contracting the currency. A law to make less money and more bonds.

4. The act of Congress of 1869, that changed the condition of payment of the 5-20 bonds, from payment in paper money to payment in coin; also, making the greenback redeemable in coin.

5. The act of Congress of 1870, authorizing the funding of the bonds.

6. The act of Congress of 1873, demonetizing silver, thereby making our debt payable in gold alone.

7. The redemption act of 1875.

These laws bring us down by their inexorable operation, to—

1. A single gold standard as a measure of value.

2. A bonded debt never to be paid.

3. Bank paper issued on these bonds inflated and contracted at the will of the bank corporations, inflation and contraction being the soul and spirit of banking.

This is our situation, and if allowed to remain, capital becomes supreme, and labor its serf. Corporate persons created by laws, rule the world. Individual persons created by God, serve, struggle and die, at the hands of these monsters.

Thus we indict the Republican party, and include the Democratic party in the indictment, as accessories in the crime. Both must die if liberty lives.

We release the masses of both parties, who, through

ignorance, fealty to party and cowardice, have condoned the crime to a shameful degree. But the leaders of the Republican party, in the enactment of these laws, we brand as enemies of the human race. The Democratic leaders aided and abetted.

The PEOPLE demand the repeal and modification of these laws to the end that the money power shall be *disarmed* and

1. The bonds paid and not refunded.
2. Bank issue suppressed and the issue restored to the government, to whom it properly belongs.
3. All money, whether metal or paper, to be issued by the government and made full legal tender in payment of all debts, public and private.
4. The free and *unlimited* coinage of gold and silver to be established by law, at the same weight and fineness of each, as are now fixed by law.
5. That corporations shall have no greater privilege than other persons. The high seas, the lakes, the navigable rivers, canals and railroads are all public highways.
6. That freightage, transportation, the carrying trade, being a part of commerce, shall be regulated by Congress as the Constitution directs.
7. That the public lands shall be kept for homes for the people; and in all those cases where railroads or other corporations have failed to comply with the terms of their grant, that the lands shall revert to the government for the benefit of the people.
8. That taxation shall be equal, and no class of persons or property shall be exempt from its legitimate burden of taxation.

And, further, *the remedy for all this in the very highest sense is:*

1. An *honest, intelligent ballot*, in remodelling the laws, so that equal and exact justice to all men, with special privileges to none, shall be the rule.
2. Or, failing in this peaceful and desirable mode, then revolution.

And this last always comes when burdens become too heavy for humanity to bear.

* * * * *

Thirty weary years have come and gone. The conflict

widens, deepens and intensifies. The greed for money in the eyes of those who turn the temple of God into a den of thieves, is appalling. If the world's Omnipotent was there he would go to our great temple of liberty, as he did to the temple of God eighteen hundred years ago, and scourge out the thieves; but as Christ has not been in Washington for fifteen years, the robbery goes on.

All Christendom is in the whirlpool. Eight million trained soldiers stand as a menace to liberty and the rights of man—making life a *burden*, and death a thing to be desired.

A few own the land and work it by serfs and slaves really.

A few control the money and make it an instrument of tyranny, that destroys business, robs labor and fills the world with tears, wrung from suffering humanity.

An official class lord it over God's heritage.

The church is corrupt, the state rotten and the people hopeless.

History is repeating itself; the judgments of God are impending.

The old prophets' words are actualizing into history—"evil shall go forth from nation to nation."

The agents of despots from abroad and the money-mongers at home, have conspired together, to usher in the golden age, the millennium of *self, where wealth shall be defied and labor enslaved*.

The struggle, hour by hour, becomes more fierce throughout civilization.

For as the monopoly in money grows stronger, by means of special legislation in the interest of class, so does land monopoly swell into almost infinite proportions.

Thus the world drifts toward a crisis, not new, but the old one, clothed with a more fiery mission—a mission that shall sweep from the face of the globe special privileges, and leave in their stead a fire-garnished field, where justice shall be administered, equality enjoyed, and government of the people, by the people and for the people, spread its equities and its happiness from sea to sea and from the rivers to the ends of the earth. Then shall lead our enfranchised country, and then the climax come!

America! the *aegis* of liberty: the beacon light of hope. Land of the free church; land of the free school; land of the free man. The divinely guided Magi came from the East to worship in the manger, the *Omniarch* of the world. His star moved west until it bathed in the silver waters of the ocean of setting sun. Then its burning corruscations shone back upon the track where man had taken his weary march, and the glory of that double shining made brighter than halo—*America*.

America! baptised in the ravishments which herald the Messianic day.

America! Sweetest name: shibboleth of the race.

America! the land of heroes; land of God's planting. Here, the trees stretch forth their giant arms, as though to snatch the star-gems from the blue above to adorn these glorious plains. Here the silvery lakes are shenic beauty; a dazzling shimmer; a silent laugh. Here, roll the grandest rivers of earth, upon whose swelling floods float a commerce, countless in riches, endless in extent.

Here are soils outrivalling, a thousand fold, the famed valleys of the Hungar-mud; and *here* are *gold* and *silver* and *ores*, where:

“Old Ophir in her haughty pride,
This triad sets aside.”

America! to thy new-born glories came the noblest stock: Pilgrims, Hugeunots, MEN: and on thy teeming bosom planted the tabernacle of empire. Here, swelled from the heart the diapason of the ages their undying anthems.

“Those daring men, those gentle wives; say, wherefore do they come?

Why rend they all the tender ties of kindred and of home?
‘Tis Heaven assigns their noble work, man's spirit to unbind.

They come not for themselves alone, they come for all mankind;

And to this empire of the West, this glorious boon they bring,

A church without a Bishop, a State without a King.”

America! the Hazalei held back for nearly six thousand years.

America! the Hesperides of the last times.

America! Nobler than freedom's home.

My countrymen, fail not in your high mission. Let not history repeat itself in you. Make, indeed, this land the fruition just pictured. If the temple of liberty fall then all shall be lost. If its fruitage of hope, more sweet than the grapes of Eschol, perish, then shall all die. If this last *hope* of man fails, if this *work* unequalled, burns to ashes on our fallen altars, then will be actualized into history: "Death upon the pale horse and hell following after him."

In thus murdering *America*, blood shall flow to the bridle bits.

Egypt eclipsed in cruelty by making the bondsman's tears more scalding.

Babylon outdone in hauteur by making the toiler's chances more galling.

Persia be overshadowed in the ravishments of wealth by making the excise on labor more unbearable.

Greece, with her silver isles, "where burning Sappho loved and sung," be more than rivaled in making the down-trodden more wretched.

And Rome, old iron Rome, be made to pale in her crime against God's workers, when contrasted with this modern oligarchy of evil, where man's right to earn his bread by the sweat of his brow is denied by law, and he reduced to a beggar.

My countrymen, it shall not be. The God of our fathers loves us too well to permit it. The spirit of our dead ones is incense to the fire of liberty, fanning it to a flame. Even now the heat of their coming is felt flashing against the face of tyrants. The arm is raised to strike; and when the blow falls, once for all and forever shall it settle the grand question of human history—*the rights of man*.

America is the battle ground, Christian civilization the issue. A million hearts feel the glow of the coming regenesis, and ten times a million strong arms are rising in its defense. If justice is not done to all by the per-

suasive influence of love, avenging swords shall leap from the scabbard, no more to rest till red-handed wrong has been buried in a grave to which eternal ages shall bring no resurrection.

This new child of glorious destiny is now ready for the birth. The sky is bright with the rising of the *Anastatic* day. The fire-wrapped Elijah's are in a thousand forms being caught away.

The mantles of promise fall upon the Elisha's of prophecy; the ark of liberty is being raised; the consecrated hand of manhood is bearing it to the hilltops of freedom.

There, amid churches whose spires are bathed in blue, and whose bodies are filled with true worshippers, rings the *te deum laudamus*.

There, amid a school system broad as earth and free as air, rings the *te deum laudamus*.

And there, amid government of the people, by the people, and for the people, rings the *te deum laudamus*.

There nations as one brotherhood stand uncovered, and hand in hand give universal greeting.

America, last found, longest hid, is the center gem!

America has closed the march of misrule and brought perennial day.

America has become the empire of the setting sun, whose sceptre at last shall "rule from sea to sea, and from the rivers to the ends of the earth."

MURDER AND MONEY.

COL. HARPER: When you spoke here on Saturday, the 18th, you affirmed some propositions that are denied and stated some questions that are disputed. You said:

1. The cry of "tariff and free trade" were frauds of the most pronounced kind. That the old party leaders were in a joint conspiracy to defraud the people.

2. It was not the protective tariff that had brought the ruin that menaced the life of the republic, nor would free trade avoid the danger.

3. It is *monopoly* in two forms—*money* and *transportation*. These will ultimate in land monopoly and change the republic into a plutocracy.

4. Railroads are watered \$5,000,000,000, making them—*money and water*—\$7,000,000,000, and on this sum dividends were extorted.

5. Wheat could be carried from Kansas City to New York for 4 cents a bushel and pay a fair per cent on the actual capital in railroads. While this is true, for more than ten years 28 cents a bushel has been paid.

6. Murder has increased for twenty years.

7. We are indebted more than twenty billion dollars. That it would take a third more days' work and a third more of the products of labor to pay our debt (the same amount) than it would at Lee's surrender.

One gentleman said, "When he stated that we were a nation of murderers, he lied."

Please answer all these denials through the public press and you will much oblige many who are anxious to know the truth. Yours for humanity, AUSTIN SAYBERT.

Sioux Falls, S. D.

MY DEAR BROTHER: Your letter of February 21 came in due time, but I was away. I thank you for it. I expected the speech would cause some heat; two hours and a half is a hot indicator. The speech is all in print,

but scattered through pamphlets, newspapers, etc. I know the ground I went over, and will follow you in your suggestions.

I smile when the tariff and free trade are mentioned, but tears follow when I think of the fearful ruin brought on my countrymen by this false clamor.

Tariff and free trade have been discussed for more than a hundred years, by the greatest names in our history, and is to-day just as unsettled as at the beginning. The reason—because it is an *incidental question*.

Till you settle the main question the incidental will remain unsettled. And as long as our mode of raising revenue is continued, "tariff and free trade" will be used as clap-trap to catch the votes of gudgeons.

How can a protective tariff relieve you from the extortion of railroad monopoly? How can free trade save you from the per cent paid railroads on watered stock?

A rate on \$2,000,000,000, the proximate cost of railroads, would, at certain points, give you 64 cents a bushel for wheat. But the same per cent on \$7,000,000,000—\$5,000,000,000 of it water—puts your wheat down, at that point, to 40 cents per bushel!

With these facts before you, where is the honesty of the cry "tariff and free trade"? We say the cry is a fraud, a by-play between the two old parties while they rob you of your wheat. Both tariff and free trade (as now used) are the enemies of production and labor.

It is the monopoly of home trade, by means of class legislation, in the interest of capital, of money, that impoverishes to penury the producing classes and crowds labor down to serfdom and death.

Take ten years, 1873 to 1883, money appreciated 30 per cent. Production and labor depreciated a like per cent. And this condition spread over all Christendom. In protection and free trade countries the result was the same—money went up, production and labor went down. Capital grew richer, labor grew poorer and more degraded. Meanwhile, politicians acted the part of conspirators against humanity.

OF CONTRACTION.

The volume of the money (silver and paper was demonetized) became so small as to leave the people helpless and bankrupt. This act was *the crime of the age*. And those who have grown to millionaires by it cry "tariff and free trade" to hide their crime. Will the people ever see this false clamor? Will they ever see this conspiracy to subvert the republic?

The greatest crime man or government can commit against man's happiness is to contract the volume of money after the debt is made. The debt must be paid with the same volume of money in existence or *the debtor is robbed*.

OF THE GOLD STANDARD OF 1873 TO 1883.

E. C. Bohne, before the American Bankers' association, at Louisville, Ky., said: "Every creditor is made 30 per cent richer (by the gold standard) and every debtor or borrower, and every seller of the products of his labor is made 30 per cent poorer.

"Having thus proven the fact, I now desire to apply it to the finance of the day.

"A farmer who owes \$10,000, bearing 6 per cent interest, ten years ago had to raise 357 bushels of corn to pay the interest on this debt; now he has to raise 435 bushels to do the same thing. A wool-grower, under the same circumstances, previously liquidated his interest with 1,000 pounds of wool, while now he has to give the value of 1,800 pounds. An iron-miner, in the same situation, ten years ago paid his yearly interest with about 21 tons of pig iron; now he has to pay the equivalent of 50 tons for the same item. And all this increase in the quantity of commodities necessary to pay a certain stipulated debt charge comes upon the debtor in the face of a steadily falling market, making his prospects gloomier every year, and decreasing his capacity to get out of debt more and more. On the other hand, ten years ago the creditor, for his annual interest, got but 357 bushels of corn; now he gets 435 bushels. Ten years ago the cred-

itor got for his annual interest 1,000 pounds of wool; now he gets 1,800 pounds, etc."

Now, what honesty for so-called statesmen to bandy at each other "tariff and free trade"? It was the *appreciation* of the gold and the *contraction* of the volume that took the corn, the wool and the iron.

And he who cries "tariff and free trade" is a conspirator.

John P. Jones, in United States Senate, says: "The full measure of debts is the money price of the products of human labor.

"This fact reveals the real motives of the conspirators who, for the last twenty years, have persistently endeavored to demonetize silver and paper money, and who have strenuously resisted every proposition that looked toward maintaining the volume or increasing it *pari passu* with the increasing demand for it."

The volume was \$52 per capita in 1866, and \$9 per capita in 1885.

Here is the devil concealed amid a corrydon of lies.

Here is the crime of false statesmanship.

"Tariff and free trade," the clamor of wolves while devouring the flock.

"Tariff and free trade," the battle-cry of the money barons, while, by contraction, they rob production and murder labor.

"Tariff and free trade," the shibboleth of corporations and trusts while appropriating, through class laws, the products of the country and fastening serfdom on labor.

Thus much in passing on "tariff and free trade."

OF RAILROADS.

Our railroad system is less than a half century old. The great invention of the nineteenth century, and when used to honor God and bless humanity, they stand at the head of the column of benefactions to the race.

Instead of this they have become a power for ruin almost miraculous—simply by their misuse.

In their construction, fraud, rascality, even crime, has run riot as never witnessed in any age.

In passing, till the government take them and run them

in the interest of the people, fraud, rascality and crime will go on.

Henry Clews, banker, on July 4, 1887, at Woodstock, Conn.: "The law has permitted these undertakings to be conducted with so much concealment, misrepresentation and actual fraud that American credit has become a scandal and a by-word. * * * Such are the rewards of immoral financeering, and those bad methods are directly traceable to the encouragement afforded by our negligently constructed laws. * * * To illustrate.

"Under the laws of New York—which are a fair sample of the laws of other states—a company is formed, the persons registering at Albany the route of the road, the amount of capital stock and bonds to be issued, and a few other particulars.

"The corporation then form themselves into a syndicate or company for the purpose of contracting to build and equip the road.

"Here is the first step in 'crooked' financiering. In their capacity as *incorporators* they make a contract with *themselves* in the capacity of *constructors*.

"Of course, they do not fail to make a bargain to suit their own interests. Usually, the bargain is that the construction company undertakes to build the road for 80 to 100 per cent of the face value of the first mortgage bonds—with an equal amount of stock, and also a certain amount of second mortgage bonds, thrown in without compensation.

The first mortgage is supposed to represent the *real cash outlay* on the construction and equipment. But, as a matter of fact, the *true cash cost* of the work done and materials furnished range from 60 to 80 per cent of the amount of the first lien (first mortgage bonds) which has been transferred to the constructors.

"The construction company dispose of these bonds, partly by negotiating their sale to the public through bankers at an advance upon the valuation at which they had received them, and partly by using them in payment for rails and equipment.

"Beyond the profits made from building the road for the first mortgage bonds, there remains in the hands of

constructors the entire capital stock, and any second bonds they have received, as a clear bonus to be held for future appreciation and to keep control of the company, and be ultimately on a market deftly manipulated for that purpose. This is the way our roads are built.

“The actual cost of railroads is less than one-half the value of the bonds issued. The basis of discredit is thus laid.

“They rest upon an intrinsically rotten and dishonest foundation, and the end is not yet reached.

“The mischief, financially, politically and socially, has not yet been reached. In a large number of cases—nearly all—there has been financial reconstruction. Of our 125,000 miles, with stock and debt of \$7,500,000,000, at least 60 per cent has gone through this debt-scaling process.”

Thus speaks one of the most distinguished bankers and financiers of the nation. The bondholders who furnished the money get *nothing*, but the stockholders, representing “water,” get *all*; \$2,000,000,000 represents fully the *real cost* of the roads. On this there is \$7,500,000,000. Here is where the monopoly comes in that robs you of your products and crushes labor.

The railroads have in land grants, exempt from taxation and not subject to settlement, as large an area as New England, New Jersey, New York, Pennsylvania, Ohio, Indiana and Michigan.

There is left no place for the “masses.” The “classes” having appropriated by a subsidized law a domain grander than that of Zinaas, richer than that of Tamar the Mogul, who robbed Asia for a thousand years.

The Pacific railroad empire comprises three thousand square miles.

This gift of a “continent” (Wilson), to a “class”—less than one-hundredth part of one per cent of the people—is a crime against the living, without a parallel, and a treason against the unborn, that will never be forgiven.

* * * * *

Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, Iowa, Nebraska, Kansas and Missouri owe farm

mortgages to the amount of \$3,522,000,000, drawing 7 per cent interest.

* * * * *

This is the saddest picture on earth. A country with less than seventeen (17) to the square mile, reduced to a worse than Russian serfdom, or India herdism, and this crime against homes consummated in twenty years.

OF PRODUCTION.

The per cent of cereals produced that was exported:

1840—Per cent of cereals exported.....	2.1
1850—Per cent of cereals exported.....	1.9
1860—Per cent of cereals exported.....	1.8
1870—Per cent of cereals exported.....	3.5
1880—Per cent of cereals exported (wheat alone) ..	33.0

How did the farmer fare in these years? In 1840 two per cent of the cereals were exported. In 1880 there was exported of one cereal, wheat, thirty-three per cent of the amount produced. Did a protective tariff protect the farmer? Did free trade save labor? or, did *home monopoly* rob and ruin both?

Here was a mighty increase of exporting wheat. Who got the profit?

It had to be got to the seaboard before it took its course to Europe.

Is not production and labor ruined by the extortion of inland carrying trade before the seaboard is reached?

Is not *home monopoly* the thief that has robbed production and oppressed labor? And, while doing it, to cover its piracy, cried "tariff and free trade"?

OF CARRYING BY RAIL.

On page 652, Vol. II, "Transportation to the Seaboard," we find: "Taking the figures of the quotations of the 28th as our standard, and we may say it costs 39 cents to send a bushel of wheat from St. Louis to New York. This is 12.4 mills per ton per mile for 1,043 miles on the cheapest kind of freight (unless it be coal) known to our commerce, hauled the maximum distance, with the greatest profit to the company.

"I will ask you to compare this charge with the cost

admitted by the Pennsylvania company in their report, which, on all kinds of freight, on a great number of more or less profitable lines, was 8.98 mills per ton per mile. Assuming the cost to be as great in the present instance, 31.2 mills per ton per mile remain as profits; or, if we take the more common rule, that two-thirds of the gross receipts are absorbed by expenses, we have a surplus of 4.2 mills per ton per mile remaining.

"I will ask you further to note that, according to English reports, coal has been carried in quantity, on roads costing nearly three times as much as our own, for 3.2 mills per ton per mile.

"In what I have said I have used St. Louis, one of the most favorably situated business centers of the West, to show you that, even from here, the rates of freight and fares are not nearly reduced to the point where they will best subserve the interest of the people.

"And the cost of reaching these business centers under local rates, added, and the tax on transportation becomes prohibitory upon many articles, and checks agricultural, manufacturing and even commercial enterprise.

"A Tennessee farmer, near Nashville, was required to pay 7 cents per bushel for the transportation of corn twenty-six miles to the city. An Iowa fruit-grower was charged \$84 freight on a carload of apples ninety-one miles, or nearly a dollar a mile for car service."

Two thirds of the gross receipts are allowed to pay expenses of operating the roads. Now look at the "scheme" to make up the "expenses." Presidents get \$25,000 to \$50,000 per year. Other high officials get \$10,000 to \$20,000 annually. Fine offices, buildings palatial, and in this way two-thirds of the entire earnings are absorbed.

The pay to officers is four times as high as it ought to be.

In this way both production and labor is robbed.

What honesty is there in the wild cry, "tariff and free trade," when railroads are charging for carrying a bushel of wheat from St. Louis to New York, 39 cents? That will rob a farmer and make him more dependent than a Hurde of Persia. It will reduce labor lower than the Helot of India.

Here are the other factors that have brought the ruin of the past two decades, as affirmed *supra*: money and transportation.

The fiery road over which these twin devils have lashed us is "Contract the volume of money, raise freights, extortion is the result." And while this scheme of piracy has been going on political vampires cry "tariff and free trade."

OF EQUITY.

Take Abilene, Kan., nearly equal distance from San Francisco and New York; nearly the center between the copper mines and the capes of Florida. Draw a line north and south through it. And to reach New York from this line with the product of wheat, 28 cents a bushel has been paid during all these years of extortion.

What should it have cost and paid a liberal per cent to the capital in the roads?

Four cents a bushel!

This would have paid a rate per cent to the carrier double the rate per cent the farmer has made for the entire two decades of years. "On freight, long distance, 3.2 mills per ton per mile is sufficient."

To repeat: "Cannot the rates be reduced even below this (the St. Louis rate *supra*) from the point designated?"

"I will ask you further to note that, according to English reports, coal has been carried in quantity, on roads costing nearly three times as much as our own, for 3.2 mills per ton per mile."

A ton of wheat is about thirty-three bushels. At the rates just cited a bushel could be carried from the point given (Abilene) to New York for not exceeding 4 cents a bushel. We include the whole tons carried by rail to get the true aggregate per mile for all. To illustrate:

A ton of wheat at 1 cent a ton per mile from St. Louis to New York, counting the distance an even 1,000 miles, would give the railroad \$10. On this *alone* no true calculation can be based. Note this: A car follows with twelve men weighing a ton (about 170 pounds to each man). They paid \$20 each for the passage, making for

that car twelve times twenty, or \$240—two hundred and forty dollars for the ton! All factors must be used, in the transportation problem, to get the right ratio.

And then, instead of 28 cents a bushel from the line drawn, it would not exceed 4 cents a bushel. How can you beat such a *home monopoly* by crying “tariff and free trade”?

OF LAND.

“Make haste to be rich.”

This is the shibboleth, the battle cry of *greed*.

Here stands the church and the state repeating:

And this tabernacle of Mammon is built upon:

1. The non-right of money;
2. The non-right of transportation.
3. The wrong use of public domain.

Read the record down through the centuries and you will find the robber has been the ruler.

The land stolen by the despot,

The carrying done by the syracot,

And money the triumphant tyracot.

These three children of greed have buried every empire, kingdom and state of the past. Made the world *ad van lei*—the region of despair.

The despot of Egypt stole the land.

Three out of one hundred owned it.

His lineal descendant—*est Babiloni*.

In Babylon two out of a hundred owned it.

In Persia one out of a hundred owned it.

In Greece one-quarter of one owned it.

In Rome *two thousand owned it.*

The march of civilization began in Egypt, died in Rome.

Eighteen centuries brought death.

Then it took a thousand years for the earth to rest.

Two-thirds of the race perished.

OF DEBTS.

Senator Stewart, of Nevada, in his speech before the United States senate in 1888, put the debts of Christendom at *one hundred billion!*

We are indebted in public and quasi public more than twenty billion. To this there is half as much more that is individual debt.—*Smeath's tables in The Money Power.*

It will take a third more of the products of labor and of days' work to pay than at Lee's surrender.—*The silver men's letter.*

Look at this:

1. Bread (cereal).
2. Meat.
3. Clothing.
4. Land, are each *lower* on the globe than they have been for a hundred years.

5. Money of account, of all nations, is higher than for a century.—*Rogers on Decline of Man.*

To intensify this picture, let it be remembered that Christendom—the fairest portion of earth—is indebted one hundred billion dollars.

And this infinite amount is all to be paid in labor and products of labor, if paid.

Then let the young republic—not one-twentieth as old as England—take notice that she owes thirty-five billion dollars!

Somni est.

OF MONEY.

“Legislation on money has been for centuries a crime, and has at last reached the awful height of treason against humanity.”—*Moran.*

Legislation, through ignorance and wickedness, has become a plot throughout Christendom to subvert civilization.

The money trouble is as wide as earth. The most enlightened portions suffer most.

These death throes all over the globe are but the results of the mighty evil, *a money system fundamentally wrong; a money system in its nature destructive of free institutions.*

This system is to foster class distinctions.

This system makes the rich richer, the poor poorer.

This system is the deadly foe of honest distribution of products.

It is money that distributes.

This system is financially the "Mother of harlots."

Her children are:

1. The two exceptions in the greenback, 1862.
2. The national banks, 1863.
3. The contraction, 1866.
4. The strengthening public credit, 1869.
5. The funding, 1870.
6. The demonetizing (silver), 1873.
7. The resumption, 1875.

The intent of these laws and their legitimate has been, as uttered by a distinguished name: "To rob labor and enrich capital. They will divide the Republic into two classes, more marked than was the slave-holding and the non-slave holding classes. The one more proscriptive, the other more abject. They are the serpent egg that will hatch out an aristocratic monarchy, where wealth is god and where the rich grow daily richer and the poor daily grow poorer. We are sweeping on at a most miraculous speed to this certain end; this certain death of the great Republic."

That is true.

The vast fortunes made since the war have been made by financial robbery!

To appreciate money by law *is robbery*.

To change the volume after debts have been made is to rob the debtor.

To say one kind of money must be redeemed in another kind of money *is to establish a system of robbery by law*.

Capital, under corporate name, *controlling labor is serfdom*.

The treasury department is the bitterest enemy of the Republic.

It set in motion:

1. The contraction policy.
2. The destruction of greenbacks.
3. The funding of the debt.
4. The perpetuation of national banks.
5. The non-payment of the bonds.
6. The gold standard.

This infamous policy is an *ex cathedra*:

1. *Capital shall rule.*

2. *Labor serve.*

The products of the country cornered.

Money appreciated as never before.

Vast labor energies unemployed, and that utilized but just life-sustaining in remuneration.

Discontent as wide-spread as the footprints of man are found.

In the midst of plenty we die of want.

The "earnings" of the "kings of the rail" are ample.

While the pittance of the "Royet of the plow" is mighty small!

The money power of Europe, with its satellite, America, *control congress*.

Bank syndicates say, "silver must go"—to a subordinate position; be a kind of best man to gold; a kind of Sancho Panza to a Don Quixote; a kind of Republican jim-jam to a Democratic Siam.

Gold to be king alone.

The secretary of the treasury has ceased to be a ministerial officer and become "Big Sachem"—the frame of laws to suit "Ole Money Bags," as the American citizen of African blood would say.

CHRISTIAN CIVILIZATION.

"Blinded to the cry of millions, whose destitution increases hourly, and has only ear for those who deal in options, gamble in stocks and use the government as an instrument to rob God and crucify humanity."—*Brooks*.

Lack of honest distribution of the products of labor is filling earth with both sorrow and crime.

The greed of capital, in its mad rush for dividends, is crowding labor to the wall.

The cry of want is heard in the midst of plenty.

The vats overflowing and men starving.

The fields over-burdened and men dying.

Over-production of food and the age perishing.

"Modern conquest, God-robbing," began. "William the Conqueror, and virtue's ravisher" *stole England*.

His descendants, now titled nobility—*sui*, “land pirates,” *are stealing the world*.

This is done through forms of law. Laws more desperate in conception and fearful in their operation than man has ever known.

This Republic is in partnership in the scheme of spoilation.

The leaders of political action, the molders of public thought, for twenty years have been framing iniquity into law to murder humanity.

During this score of years there have been less pestilences, less war, by 30 per cent, than any like period of our history, and greater crops by 12 per cent. In spite of God’s benefaction and the toil of the “masses,” the “classes” have devoured the earth.

They have secured their gains by infamy, and increased their store by mendacity.

The lands of Jefferson and Washington are under irredeemable bonds to the money power of the Old and New world.

Usury, from mortgaged farms, is demanding more than the soil, at present prices of products, will produce.

OF CITIES.

There are deeps of infamy in this city (Chicago), surpassing African slavery. All womanly instincts are blighted by hardship, and the purity of the soul crushed—in selling the body for bread to keep death at bay.

When beastly slave-drivers take the place of considerate employes and sell flesh and bone and blood for gain, it is time to call a halt.

* * * * *

Talk of Birmingham, Sheffield, Edenborough, and women working at the forge! Mark down in letters black as night the tortures of men, women and children under the wage system of England. Say all that a hot soul can stir up within you against it. Speak like Simos in his charge against hell, and yet, after you have painted it—“grim in damnation”—it is not worse than the same system in this country.

Women and girls work in the iron rooms in big manu-

factories; feed machinery, lay their hands to work—
heavy gross work; work so dangerous as to cripple and
mutilate—life is being wasted in these murder mills, and
reason going out in everlasting night.

The coming mothers of men are being de-womanized
—unfitted—by unbearable burdens to give to the world
the children of men.

Talk of heathen child destruction! Here is refined
cruelty, destroying maternity, to accumulate wealth!

Shall we talk of England? Shall we decry the British
Isles, where dwell forty-five million of people, forty mil-
lion of whom do not own a foot of land?

Shall we talk of London, with its three thousand miles
of streets, where fifty thousand are shut out every night?

Shall we talk of the commercial city of the globe, where
less than one-quarter of one per cent hold the title to
land? A city where homes are denied and the homeless
made criminals? Shall we talk of a nation standing
proudly among the other sovereignties, where seven mil-
lions of its people are fighting death to prevent starva-
tion?

Let us look at home!

New York, the empire city of the western world, with
its parks, opera places, palatial houses, where wealth
floats on golden wings and sleeps on beds as soft as the
down beneath the sygnet's wing.

* * * * *

Look ye! Down there in "Hanker Alley"; the "gorgon
ground," just outside Parida's Realm.

There is festering sin! There sorrow plays dirges on
breaking heart-strings. There slain children are seethed
in their own blood!

Ah me! There tenements are cesspools, death dance
houses, hell's recruiting station—with two hundred and
ninety thousand crowded into one square mile.

Down upon this valley of the shadow of death look
church spires, whose tops bathe in the blue, amid
the rustle of wings, and whose worshipers own the tene-
ments, where more than half of the children die before
they see light.

"Five years ago it was \$1.50 a day; then we were com-

fortable. Then they went down to \$1.25, then to \$1, and then to 80 cents, and 14 hours a day—barely keeps us from starving.

* * * * *

Is God dead? Has He forgotten there is nothing left but men who grind the face of the poor, who chuckle when they can make a cent or two out of the starving women and children? It is seas of tears that these men sail in. It is our life blood they drink. It is our flesh they eat. God help them if the storm comes, for there will be no help in man.—*New York Sewing Women's Journal.*

OF MURDER.

Has it increased?

That life is cheap and man desperate, facts are multiplying all over the earth. There must be cause for this dangerous symptom. A maxim in the economics of the race, shown all along the march of the ages, is this:

That in proportion to the burden that man has to bear will he deport himself.

If government, society or individuals burden men, debauchery increases in the same ratio that the burden grows heavy.

The conditions are wider now among men in our Republic than ever before. The rich are richer and the poor poorer than at any period of the past. Therefore, murders are on the incease.

Our country leads in this sad picture. The twenty years we are depicting are the most sorrowful found on any page of the past, when compared with our opportunities. Hence, it is called the "Age of Murder." Horace Greeley called it so. Disraeli, prime minister of England, called it so. Facts prove it.

Class laws grew the fruit. False statesmanship enacted the laws. The nation must bear the consequences.

The per cent of murder in 10,000,000 of people is the number taken upon which to make the comparison.

W. M. Round, of the National Prison association: "The increase of the total population was only twenty per cent for the past five years, ending in 1884, while the increase of crime was sixty-five per cent."

General Brinkerhooff: "We cannot blink the fact that the tide of crime is rising. All concur that the flood creeps up year by year."

Dr. Marshall makes the comparison: "England, 237 murders to a population of 10,000,000; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 333; Italy, 504; Spain, 633, and the United States, 820 to each 10,000,000 population."

These are fearful dangers, awful facts. The declension in our material interests point to the grave. The tombstones which mark the place "where the nations lie buried" is a warning. If we follow their track we reach their end.

Falling prices and falling wages are as sure a sign of a dying age as a falling pulse of a dying man.

"CHANGE THE RULE."

Labor, which is prior to capital, *shall rule*.

Capital, which is the fruit of labor, *shall serve*. TO THIS
END ABOLISH EVERY FRANCHISE.

1. Th; national banks.
2. Railroad corporations.
3. Telegraph corporations.
4. Every combine and trust.
5. The nation, in its sovereign capacity to manage all *public functions*, at cost of maintenance, in the interest of and for the whole body of the people.
 1. Every special privilege to be taken away.
 2. Every law to be alike equal to all.
 3. Every officer who is to serve the people to be elected by the people—*by direct vote*.
 4. Strip office of all emoluments; make the holding self-sustaining, but not an article in the *political market* more desirable than any other, because more money is to be made out of it.

Disfranchise the sellers of their votes. Send to the felon's cell those who purchase votes.

In the spirit of the words of Mr. Lincoln, make this a government of the people, by the people and for the people.

BANKS ARE THE SOUL.

It is the corporation of all corporations, the combine of all combines, the trust of all trusts.

The present mode and use of it must be rooted up and annihilated. As it now stands, it creates a class who deal in money; generally they are wholly ignorant of the functions of money, and those who know suppress their knowledge for the advancement of their gains.

As the system now stands, and as now used, it leads all other branches of sovereignty in destroying conscience and generating crime.

It is at the bottom of the troubles now shaking Christendom.

The emission of money is solely a sovereign act. To bestow it on individuals is to ultimately ruin them and destroy civilization. Its love in human hearts is a deadly distemper.

Our government intensifies that malady by increasing selfishness and greed. This power over the money must be restored to the people, who are the sovereign power. Let the government manufacture (make) all the money—enough to do the business *without credit*.

Place in each state capital, under proper authority, an amount sufficient for that jurisdiction.

Then at each county seat, where the titles of the lands are recorded, place enough to supply the wants of business and *demands of the people*.

To be furnished at cost—on pledge—to be returned to the depository at any time at the option of the receiver.

And encourage the use of money, as we do the use of stamps.

And all money being *money*, as all stamps are *stamps*, it could no more be cornered than can stamps be cornered.

And there would be no more speculation in money than there is in stamps.

All railroad charters should be repealed and the roads capitalized and run by the government, the agent of the people, at cost, which would be about three mills a ton a mile, while under the present management it is about

fourteen mills a ton a mile. More than four times as high as in any other civilized country.

The settlement should be made on a liberal basis, as these franchises have been granted—which they should not have been.

Give to those now in control their money and three per cent on it, deducting what they have received, less expense, and thus the system would change without friction.

7. Take all the land granted back—it should never have been granted—making an equitable settlement in regard to it. Then hold it for homes exclusively, to be ready when needed. And not to pass from public domain, except for homes, to be determined as to amount, by *actual occupancy and use*.

That not needed for use to be held by the government, the agent, as public domain. If, while it is public domain, any wish to use it for grasses or any other appendage, so as not to injure it, let them use it, paying for the use, and the money so received to go into the public treasury to lessen taxes.

In order to make those holding large grants willing to let them come back to the people, let them be taxed double the amount of occupied, used lands. This would decentralize land, increase homes and diffuse happiness.

No non-resident alien should own land in this country—no land should ever have been sold to them. Change the law and give them reasonable time to sell. If they do not sell, then the government (the agent) should pay them a just price for their lands and let it become public domain, as all other lands, except those occupied and used as homes.

8. Tax all the lands (except the public) and raise balance of revenue to support the government, if any is needed, by an income tax, *beginning above one thousand dollars*. Inaugurate and encourage a policy to enable each family to secure a home—*actual occupancy and use to be the title*—paying for it the cost of allotment, setting it from the public domain.

Exempt such home of the family to the amount of one thousand dollars from taxes and all liens.

Natural gifts to the race, stored in the earth, beneficial to man, should be under the control of the government, the agent, and worked for the benefit of all the people alike.

These general outlines, if utilized, will make this earth, in some degree, what seers, prophets, patriots, *men* in all ages by-gone, have prayed for, sung of, and which we think the Bible promises, justice requires and humanity is now crying for with a cry that moves the heart of God.

“WE BELIEVE IT, BILL NYE.”

THE NOBLEST PRODUCTION OF THE AGE.

The subjoined, taken from *The Great West*, Denver, Col., is so pertinent to the question of the hour, so grand in scope, and coming from the ablest song writer of the human race, impells us to reproduce it in *The People's Advocate*, so that all may have the supreme felicity of drinking from the sea of thought.

It is a great state paper and is addressed to the president-elect, tendering advice, encouragement and service on two of the most important subjects ever presented to the human mind—“Canals” and “Ingins.”

On these questions, startling alike to all, that profound and sagacious statesman, Bill Nye—who overcame the “Heathen Chinee” in that “wondrous game,” made immortal in song by Bret Harte—tenders his brain, pen and intimates that if the life of the nation requires it he will take office.

More touching pathos is not to be found than are the words addressed to the sage of Mentor:

“Use lead pencil.” * * * “Swear a little if it relieves you.” * * * “Spell cabbage with a ‘k’ if in a hurry.” * * * “This canal business.” * * * “Confide in me.” * * * “Pour out your soul.” * * * “Cabinet position.” * * * “Let a poor man have it in my place.”

That about the song is too touching for utterance. The president can never fail with such men around him. It

is the grandest state paper fulminated since the flood, and in the light of it there can be no doubt but what it will secure for the writer the important place of secretary of state.

BILL NYE THROBS ALONE FOR "THE GREAT WEST."

Hon. J. A. Garfield, Mentor, Ohio:

Laramie City, W. T., January 3.—DEAR SIR: I have been trying for some time to write you, and, no doubt, you have been very impatient because I did not do so, but I have been in a good deal of a hurry for the past few months, having the Indian question and some other important matters on hand.

I am aware that nearly every one has the start of me in frankly admitting to you that they secured your election. But I still hope that it is not too late.

No! I cannot tell a lie. It was the subscriber who brought about the gratifying result. I haven't the time to go on and show you how I did it, and unless you insist upon it I will omit the tedious details.

However, the victory is due very largely to a campaign song that I wrote. It was the most touching little gem that the great world of song ever knew. It was called the "New Adjustable Campaign Song," and was so arranged by means of a thumb-screw and movable types that it could be used with your own name or General Hancock's. The ideal was to save time and the wear and tear of intellect. You know what a mental strain it must require to bring forth a melodious chunk or campaign song.

Well, the Republicans did not adopt this song for some reason. Maybe, they thought it lacked soul or expression of intellectual stiffness. Any way, they declined to buy township rights of the author at the nominal price charged.

The Democracy, however, purchased the song and worked it in the doubtful states. Need I say more?

Wherever that campaign song of mine struck it left death and desolation. It was the most deadly gob of melody that I ever hurled at a long-suffering public.

Let people go right on attributing this victory to

Conkling, or General Grant, or Blaine, or Dorsey, or Kelly, but you and I away down in our secret souls, away from the prying gaze of the hungry world, well know that there was a hidden cause for this National triumph.

Probably you will wish to acknowledge this little favor of mine, and in your generous, impulsive way you will ask me to select a cabinet position, but do not do so. Let some poor man have it in my place.

The life of the ostensible humorist has its little blotches of gloom, of course; and yet is not devoid of sunshine. It is not sunshine with so much glory as the office of secretary of state, but a man feels less restraint. He can go home in the night and take off his coat and vest, and eat a dish-pan full of twenty ounce pippins, and swear at the hired girl, and stand off his grocer and it's nobody's business. The great, cold world of selfishness and cast-iron cussedness cannot enter there.

The newspaper man may not be honored much, but he can spit in the wood box and have a pretty good time if he has a clear conscience and liver that he can depend upon.

Public life never had any charms for me. I've served my constituents now over four years as justice of the peace, and yet during that whole time I often looked back upon the glad life I led before I had been made the recipient of public favor. While I assessed the simple drunk \$5 and trimmings with a glad smile, the casual observer little knew that in my breast there lingered a great yearning grief for the days that were gone, when I lived simply on \$11 a month and recked not for the future.

You will find it in that way, too. Now you feel pretty tickled because you are elected president, and you think peace will settle down upon you. Wait till you are holding a big reception some time, and all the great men and pretty women are present, and all eyes are upon you and your off suspender button adjourns and rolls along the floor, then you will wish you were back in some bosky dell of your childhood's days, apart from the jostling throng where you could pull off your coat and vest and

jab a white-oak plug through your waistband and hitch your suspender on it and be at rest.

Ah, there is something about this praise and adulation of men that don't seem to fill the aching void. What we need in this country is less adulation and more under-clothes and pie.

Now, any time you get stuck on your policy or want any good, pregnant thoughts to work in on your message, I just wish you would feel perfectly free to call on me and I'll give my ideas just as cheerfully as though you had political claims on me. You will, no doubt, want a few suggestions on the Mormon question during your administration.

I will cheerfully fill you up with brain food of this character free of cost.

Feel perfectly free at any time to write me on this subject, and write naturally and use your own language. Swear a little if it relieves you. Use a lead pencil and spell just as you would if you were not writing to a great man. Spell cabbage with a "k" if you're in a hurry.

You're liable, too, to have trouble with this canal business. Confide in me about it. Pour out your soul to me and I won't give you away.

You think you know all about canals, but you don't. You don't know the very A B C of this business. You need a calm, clear intellect that you can turn on in a moment. You need a wise, mature judgment that you can uncork when your own is dry. That's the kind you will have the command of by addressing the subscriber. That's the kind of rich, juicy wart of intellect he is the proprietor of. Then there is the Indian question. That will be up for consideration again this spring as soon as horse radish is ripe.

Then you will probably need a tall, able-bodied, bald-headed mental giant to lean on. You'll begin to look around among your cabinet for the proper man, but he will be busy drawing his salary. That never annoys me. I'm always at leisure.

Be open and frank with me and I'll be the same with you. If your administration don't suit me I'll tell you, and you mustn't get mad about it. I'll just point out

where you've missed it, and then you will know how to do hereafter. Sincerely yours, BILL NYE.

P. S.—If you want a good man to send as minister to the Cannibal Islands I have one in my mind. He is in good order. Will weigh 200 live weight, and has an account against me for \$61.25. B. N.

“A SAFE INVESTMENT.”

That is the cry of the bond-mongers—“A safe investment.”

Thus cries Fernando Wood, and he tells capitalists that the best investment is the 3 per cents. He says the government bond affords a safe depository for surplus funds—for funds altogether.

Well, what if they do?

The government is in a gimblet-hole business when it reduces itself to the estate of furnishing a safe place to hide money.

Such a business is a partnership with thieves, the government acting the ignoble part of concealing the stolen goods.

Money is a “tool” of trade and has no right to be hid away in inactivity. The government has no authority to furnish a safe investment for money, thereby destroying the very life-blood of business. Money is a thing for action—not of rest.

It must course through the veins of business in ceaseless activity, as does the blood course in activity the veins of the body, or the body of business will die, as the body of man would die if the blood ceased to circulate.

Let the money of the country come out of this safe, dead hole and take its chances.

This safe investment business is a crime.

What would you think of Mr. Wood if he should get a bill up in congress entitled, “A safe place to store farming implements”?

It is a place that the tooth of time, neither sunshine nor rain can affect.

“Farmers, put into this safe place your plows, drags,

reapers, mowers; your hoes and your shovels, and neither mildew nor rot, fire nor flood, Greenbacker or Communist can affect them. The government will pay you 3 per cent per annum on them."

What would you think of that kind of a bill to fund our farming tools? How long would such a policy furnish our fine-haired congressmen bread or whisky?

Why fund the "tool" of trade by which exchanges are made in a safe place? Stop its making exchanges. It is just as big a crime as to put the "tool" by which wheat is raised in a house so as to be safe.

Speak again, Mr. Wood, so that we may know whether you are Balaam or Balaam's —.

"The Money Power."

The great danger to the Republic.

Its object to reduce labor to serfdom—as in Europe.

The way to destroy this power.

SPEECH AT PITTSBURG, PA., 1885—J. HARPER.

For two decades of years the money power has been supreme.

The money power is the greatest enemy of the Republic.

The money power is the bitterest foe of free institutions.

The money power *controls* the executive.

The money power *holds* the senate.

The money power cajoles the house, making it a tail to the senate, and a shuttlecock to the president.

The money power is the bulwark to tyranny, the destroyer of civilization.

The money power is treacherous.

The money power controls the press.

The money power has crept into the church and is besliming that eden of hope.

The money power accomplishes its ends by deceit.

The money power apes the truth to establish sin.

With God on the lip, its heart is Satan's seat.

With "public honor" as its shibboleth, it passes laws which libel all "honor."

With "public credit" on its banner, it has bankrupted the country.

The money power abets every mean act known to the catalogue, under the guise of truth.

And turns the truth into a lie to deceive and ruin the people.

The money power for twenty years has shouted, "This must be done for the good of the people."

The *good* of the people has been its *promise*, the *ruin* of the people its *work*.

The money power has the soul of a ghoul, and the greed of a vampire.

The money power lives but to make the rich richer and the poor poorer.

The money power knows no law but *self*, no god but Mammon.

The money power has absolute *usufruct* of the machinery of the Republican and Democratic parties.

The *potency* that executes the decrees of the money power is the *national banks*.

Not till there is a party formed outside of both these parties and not controlled by the money power, will relief come to the country.

Be warned.

The cry of the siren is already heard.

Like the jackal, who, before attacking its prey, proclaims its peaceful habits; so do these gregarious jackals, who hunt in packs, proclaim their "love for the people."

Their love is that of the hyena for the lamb.

Their warning is the hiss of the serpent as it fastens its fangs in your flesh.

"Look out for betrayal!"

"The lurid heavens declare it everywhere."

The Republican Pilates and Democratic Herods are now in the temple planning the crucifixion of another Christ of humanity.

The house is full of good promises, big speeches and wind.

The senate, where every trust has been betrayed, every truth sacrificed and the people sold, there is a tempest.

“The broad sword is unsheathed”—

And you would think, if words in that body meant anything, then,

“Heaven’s come down our souls to greet,
And glory crowns the mercy seat.”

But this is the song of Delilah, to put you to sleep, so that in your dreams you may be shorn of your locks.

The senate has denounced every attempted wrong against the people since the war; *then enacted that wrong into law.*

Let the good men in that body get out of it, for they are as much out of place in it as an innocent girl is in a Turkish harem.

A master, whose pictures shall last as long as time, has drawn these tyrants, who promise “bread,” but give a “stone”—

“The policies that result in cruelty and the laws that oppress in their execution, are the policies of deceit and the enactments of treachery.”

The promotors of such policies are hypocrites, and the authors of such laws are traitors. And this is not paradoxical, for the advocates of vile policies and the champions of bad laws have always proclaimed themselves defenders of the people.

Indeed, they have declared, with almost infinite impudence, that what they did was injurious to them, but of the highest importance to the people.

These abnegating gentlemen are aptly epitomized by the proverb:

“A honey tongue, a heart of gall.”—(Daniel Webster in 1838.) How truly the twenty years’ legislation, from the end of the war to 1884, can be set down as *a honey tongue, a heart of gall!*

On the 25th of February, 1862, the money power demanded two exceptions to be placed on the “greenback.”

The infamous demand was denounced in both the senate and the house as a cruelty to the people unparalleled

“The money power had its way.”—(O. P. Morton.)

The people were betrayed.

On the 25th of March, 1863, the money power demanded the "National Banks."

That act is as anti-American, is as anti-Republican, as is Queen Victoria herself, and as despotic as the doctrine of primogeniture. It was denounced in both the senate and the house as class law, that would ultimately "*enslave labor.*"

"The money power had its way."

The people were betrayed.

On the 6th of January, 1866, the money power demanded an act authorizing the contracting of the currency, in order to reach "specie payments." In the language of Hugh McCulloch, "*to reach a gold standard.*"

A greater crime was never conceived, and its execution was murderous as the greed of Shylock could make it.

It was denounced in both the senate and the house as "legal robbery of the people."—(Reynolds.)

"The money power had its way."

The people were betrayed.

On the 18th of March, 1869, the money power demanded an act to "strengthen the public credit."

An infamy that overshadows every name, who knew what he was doing, with a pall as black as that which damns the betrayer.

It was denounced in both the senate and the house as "robber of the many to enrich the few."—(Davis.)

"The money power had its way."

The people were betrayed.

On the 14th of July, 1870, the money power demanded an act to fund the bonds.

"A sin against children unborn as damnable as was Herod's against the living."—(Harvey.)

It was denounced in both the senate and the house as "a mandate against prosperity, a decree against honesty."—(Phillips.)

It filled the coffers of the fund holders and emptied the bins of the plow holders. One it made a Satrap, the other a Helot.

"The money power had its way."

The people were betrayed.

On the 12th of February, 1873, the money power de-

manded an act demonetizing silver—that the “silver unit” be stricken out and the “gold unit” substituted.

A foreigner represented the money power—and *wrote the law*.

He used money to secure the passage of the law and boasted of it after it was done.—(Prof. Willey.)

While this treason against our domestic affairs was being carried on by secret emissaries, our congress “slumbered and slept.”

No warning voice was raised.

But the nightmare of death brooded over the halls where liberty was being sold to money mongers and despots of Europe.

It was an act of sin never to be forgiven; a crime never to be extirpated; a treachery without a parallel.

“The money power had its way.”

The people were betrayed.

After the act was done, it was denounced by both the senate and the house as “purchased legislation,” as a “sell-out of the people.”

But the iniquity stood and stands to-day—*the gold unit remains.*

On the 14th of January, 1875, the money power demanded and secured “the last step in this march of death,” the confiscation act.

A scheme of “villains” to secure what they called *specie resumption*.

A scheme to “equalize,” not “redeem,” money. It was an act of premeditated wickedness, the blackest that ever disgraced the page of a statute book.

And the men back of it wrote themselves down as enemies of the race.

It was denounced in both the senate and the house as a crime against man’s right to earn his bread.

“The money power had its way.”

The people were betrayed.

The harms growing out of it were so great that the people demanded some redress, and the legislation of 1878 gave two million dollars a month.

It was the only alleviation.

But the money power said, “Silver must be crushed.”

So silver has been hounded by the whole "gang of money thieves," till at last the president, in abject servility, bows to them and yields the country into their hands.

The secretary, "cringing and sniffing," also bows to this "god of gold."

"His heart and the heart of the money power beats in unison."

"Thus the heart appeals to God."

Shall it be said again:

"The money power had its way."

"Supreme for twenty years."

That is the record.

What next?

1. A gold standard.

2. A bonded debt in *perpetuo*.

3. Silver demonetized.

4. Greenbacks destroyed.

5. The national banks perpetual; the volume of money under their control—*they the supreme arbiters of money*; the volume to shrink and swell at the will of the money power.

The fight is for the life of the Republic.

The money power must surrender, or free institutions perish.

Shall the president, senate and house all prove *a honey tongue, a heart of gall?*

Which?

The answer:

The principle of the Greenback party, backed by a majority and enforced, must triumph before relief will come.

DANGERS.

"The mystic ocean of unrest is world wide."—*Disraeli*.

"The nations are drifting."—*Salisbury*.

"The upheaval of humanity is just at hand that shall re-map the globe."—*Napoleon III*.

"Dynamite is heralding a new era."—*Julius Jerome*.

"The storms now shaking earth are the forerunner of the re-genesis."—*Simpson*.

Look where you will, and you find the fiery words of the Seer actualizing into history, "Evil shall go forth from nation to nation."

The governments are drifting into the old grooves that end in destruction.

"Capital haughty, labor sinking, the end nearing."—*Ludwick.*

Wages fell from Egypt to Rome, over a period of eighteen hundred years.

Then the hiatus was reached.

Labor sank to seven cents a day.

The epitaph of that age was Death.

Wages have been falling, falling, falling, and we are reaching the next hiatus—*twenty-eight cents a day the globe over.*

Lower than at any time for a hundred years.

"A falling wage brings us to death; a falling price to ruin."—*Vision of the Blessed.*

"The Republic ought to be happy."—*Stoddard.*

Is it?

Are the conditions happifying?

Seventeen-twentieths of the wage-workers of Christendom are within thirty days of starvation.

The three-twentieths are richer than were the haughtiest lords that reigned from Egypt to Rome.

"Material prosperity never had an equal."—*London Letter.*

Who owns this wealth?

Less than one-quarter of one per cent of the people.

The national debt, the state debts, and all other corporation debts *amount to twenty thousand million dollars.*

This almost infinite amount draws an average annual interest that, after a scant living, it takes the entire surplus products to pay, and leaves two hundred and twenty-five million dollars unpaid every year.

Less than one-quarter of one per cent thus have a mortgage on us that, under the present policy, will last forever.

We have one hundred and twenty-five thousand miles of railroad, costing about two thousand million dollars.

Who owns them?

The same less than one-quarter of one per cent.

There is five thousand million dollars watered stock piled on top, swelling the sum to seven thousand million dollars.

On this infinite sum is wrung, by an extortion deeper in crime than was slavery, ten per cent annually.

Making the "kings of the rail" the most despicable tyrants that the sun of civilization ever shone upon.

And by their rapacity, under the forms of *purchased* law, they degrade labor and production to a state of bondage not long to be endured.

These monopolies of transportation have also a land gift, munificent as an empire—*as large as nine states like Ohio.*

The telegraph, costing some twenty million dollars, is watered up to eighty million dollars.

Who own them?

The same one-quarter of one per cent.

And on this superstructure of *crime—three-quarters water, one-quarter cash*—this little class of law's favorites declare a dividend of fifteen per cent.

Happy one-quarter of one per cent.

They own the railroads.

They own the telegraph.

They own the national debt.

They own the quasi-public debt.

They own twenty-four hundred national banks.

These banks rest upon the debt (bonds) they own—*untaxed debt.*

On this debt they are given 90 per cent in notes to loan as money.

With these gifts and franchises they are omnipotent—*while the law sustains them.*

And so they have

Monopolized the land.

So that there are more tenants than land owners.

Who shall help us?

They have monopolized the coal.

They have monopolized the oil.

They have monopolized the precious metals.

They have crushed labor.

Wages have fallen for twenty years.
 Salaries have raised.
 Until the burden, the sorrow, the ruin, has grown into
 a mighty wail that reaches from sea to sea.
 Greater business depression than was ever known.
 Society trembles as never witnessed before.
 Failures are increasing.
 Penitentiary offences are increasing.
 Murder on the increase.
 Lunacy on the increase.
 Suicide on the increase.
 Divorce on the increased.
 And the assassination of our rulers shocks the great
 Republic as a sign of dissolution.
 From the top to the bottom there is gangrene.
 The executive, chosen because of his fitness to represent
 the nation, as its head, aptly epitomizes our civilization
 —a father but not a husband—he cannot be expected to
 rise above the tide that swept him to his present place.
 As a people, so their rulers.
 A nation is known by its laws.
 “Corrupt enactments by designing men are the first-
 sown seeds of death.”—*Henry Clay*.
 The policies have been corrupt ever since the war.
The legislation class.
 The result:
 Millionaires on one side, representatives of their class.
 Tramps on the other side, representatives of their class.
 The road is the same other nations have trod.
 The end will be the same.

THE CONSPIRACY OF WEALTH.

The history of the twenty years since the war is the
 darkest in our annals. The inside workings and the out-
 side manifestations of secret and open enemies have re-
 sulted in a *financial despotism—a conspiracy of wealth to
 rule the Republic!*

The treasury department, as it has been manipulated,
 is the government, and the government is a tyrant.

Facilis descensus Averni. I wrote in 1866: “The finan-
 ”

cial question is the problem of the age. The liberty and happiness of the people depend upon the rightful settlement of it." I was laughed at for my pains. A man of fame said of it: "The gentleman knows as much about finance as he does about business, and he knows nothing about either. All we have to do, to get out of the extreme situation forced upon us by the war, is to return to a gold standard—so much for the problem of the age." I have repeated the warning during all these sickening years, and the people refused to believe—and now ruin is upon them.

"Currency reform is first in the order of importance and of time, and fitly precedes all other reforms, even taxation reform, because it will facilitate all other reforms, and because it cannot safely be deferred." Thus the secretary talks after twenty and more years of "financial tinkering."

The "Conspiracy of Wealth" to rule the Republic, through our money system, began during the war. Fostered and fed by the leaders of two great parties during these twenty years it became a tyrant—"dangerous to free institutions." These years have been, in the words of Harvey, the "despot's hour in the great Republic."

Even amid the cannon's roar, the secret enemy sought its opportunity: "Slavery is likely to be abolished by the war power, and chattel slavery be destroyed." This, I and my European friends, are in favor of, for slavery is but the owning of labor, and carries with it, to care for the laborer, while the European plan, led in by England is: capital control of labor by controlling wages. This can be done by controlling the money. The great debt that capitalists will see to it is made out of this war, must be used as the means to control the volume of the money. To accomplish this they (the bonds) must be used as the banking basis. We are now waiting to get the secretary of the treasury to make this recommendation to congress. It will not do to allow the "greenbacks," as they are called, to circulate as money any length of time, for we cannot control them, but we can control the bonds, and through them the bank issue. Such is the language in Hazzard's circular of 1862.

Thus the foreign emissary wrote, and it is curious that the secretary did make just such a recommendation to congress as this agent asked for. Here it is:

"It (the greenback) should be regarded only as an expedient for emergency. No measure, in my judgment, will meet the necessities of the occasion and prove adequate to the provision of the great sums to be required for the suppression of the rebellion, which does not include a firm support to the public credit, through the establishment of a uniform national circulation, secured by the bonds of the United States," said S. P. Chase, secretary.

That was an order of march to the city of the dead. The national banking system is the deepest laid plan to corrupt honesty and destroy liberty ever conceived by man. It has proved to this country a destruction more horrible than the hurricane. It has caused more tears and produced more suffering than pestilence. It has robbed the masses more ruthlessly than war, and has been more deadly than famine. It was brought forth against the solemn warnings of the sages of the past, and given power that, if not checked, will subvert the Republic.

The two exceptions on the back of the greenback were put there at the dictation of the bankers. Thad Stevens said of this legislation: "Yes, we had to yield. We did not yield till we found the bankers had to be gratified or the country lost." And looking forward to the horrors of this system of class laws and bank syndicates, he said: "When a few years hence the people shall have been brought to bankruptcy, I shall have the satisfaction of knowing I did all I could to prevent it."

The "greenbacks" were thus stabbed in the back as a part of the Catalinian conspiracy of the nineteenth century. A distinguished foreigner (Ludback) said: "There is likely to be an effort made by the capital class to fasten upon the world a rule through their wealth, and by means of reduced wages, place the masses upon a footing more degrading and dependent than has ever been known in history. The spirit of money worshippers seems to be rapidly developing in this direction."

Another great man, Wendell Phillips, said: "The day

shall come when capital, in corporate monopoly form, will shake this government to its center. And if the people are not Spartan in virtue and Baconian in wisdom, the Republic will be subverted and an oligarchy of wealth reared on the altar where liberty was sacrificed. The senate of the United States is fast reaching this end; the executive branch has been the bulwark of the wealth class and the mightiest power to oppose labor. These two branches in the hands of, and controlled by, money in corporate form will make the popular branch of government, the lower house, a mere tail to the kite of ruin."

In spite of these warnings, the Bank Act came, as void of truth as hell is of hope. Then came the new secretary, Hugh McCulloch, and these words leaped from his mouth: "The first thing to be done is to establish the policy of contraction."

The "Conspiracy of Wealth," in this utterance, as effectively betrayed honest toil and legitimate business, as did the Judas when he sold the Christ for thirty pieces of silver.

It was a declaration of war against happiness.

It was a mandate issued against prosperity.

It was a mittimus to fill the poorhouses with the destitute; the land with tramps; the prisons with felons, and the asylums with the demented.

It was a decree against the hopes of man; a death-stroke at the heart; it was murderous!

It was followed by order No. 2, issued by the same general: "That the legal-tender acts were war measures, passed in great emergency; that they be regarded only as temporary; that they ought not to remain in force a day longer than would be necessary to enable the people to prepare for a return to the gold standard; and that the work of retiring the notes which have been issued, should be commenced without delay, and carefully and persistently continued, until all are retired."

Under this inhuman order the people passed into the valley of the shadow of death. The Christ of humanity was crucified between two political thieves. And the Apocalyptic drama—death upon the pale horse and death following—was enacted.

An ordeal of fire raged, till more than ten thousand millions of dollars of property were transferred from ninety per cent of the people into the hands of ten per cent of the people, at less than twenty per cent of its value.

Then, the "Conspiracy of Wealth," emboldened by their success, by this scheme of political chicanery, rushed into the temple of liberty and procured from congress that treacherous Confiscation Act.

"Resolved, That this house cordially concurs in the views of the secretary of the treasury in relation to the necessity of contracting the currency, with a view to as early a resumption of specie payments as the business interests of the country will permit; and we hereby pledge co-operation to this end as speedily as possible."

That is as infamous an act—whether men know it or not—as ever disgraced the page of a statute book. That "resolution" turned this fair land into a "Black Hole of Calcutta," where men were smothered to death by business suffocation. Under its blighting influence the springs of life dried up; hope perished. Amid its consuming ravages a ruined people, a dying nation

"Marched into the jaws of death
Into the gates of hell."

Millionaires sprang from it as do death fumes from the tomb. Tramps, the legitimate offsprings of millionaires—thronged the highways of the age as thickly as camp fires dot the halls of pandemonia. The "Conspiracy of Wealth" at this point entered fully upon the field of national conquest. It built the "Bridge of Sighs"—over which the nation has been passing for twenty years.

* * * The glint of the coming storm begins to light the earth. The old prophets are actualizing into history. "Evil shall go forth from nation to nation." The agents of despots from abroad, and money mongers at home, have conspired together to usher in the golden ages—the millennium of self, where wealth shall be defied and Labor enslaved!

Infamous laws. Look at the laws made for the one-quarter of one per cent class:

1. The act of Congress of 1862 placing two exceptions on the greenback dollar.
2. The act of Congress of 1863 creating the national banks.
3. The act of Congress of 1866 contracting the currency—a law to make less money and more bonds.
4. The act of Congress of 1869, that changed the condition of payment of the 5-20 bonds from payment in paper money to payment in coin; also making the greenbacks redeemable in *coin*—gold and silver.
5. The act of Congress of 1870 authorizing the funding of the bonds.
6. The act of Congress of 1873 demonetizing silver, thereby making our debt payable in gold alone.
7. The resumption act of 1875.

These laws are essentially class enactments. By their force they create and perpetuate a class. They are not “equal and exact justice to all men with special privileges to none.”

The writer of this article, in 1877, in Milwaukee, after reciting the several laws above set out, used the following language: “These laws bring us down, by their inexorable operation, to: 1, a single gold standard as a measure of value; 2, a bonded debt never to be paid; 3, bank paper issued on these bonds, inflated and contracted at the will of the bank corporations—*inflation and contraction being the soul and spirit of banking.*”

For the use of this language the press, both Democratic and Republican, roundly abused me. A prominent Republican paper said: “The man who used such words against the Republican party was either a knave or a fool.” A Democratic paper of national circulation said: “Such lingo is a monstrous libel on the Democracy, who have opposed banks from the days of Jefferson.”

I said further: “The policy of the leaders of both the old parties has been deceitful; fair to the ear, but treacherous to the heart. That they said one thing in their platforms, but shaped the laws and official utterances affirming the exact opposite of their platforms.”

Thus armed, the "Conspiracy of Wealth" has grown in twenty years to be the money power.

Managed by a bank syndicate, with the privilege of issuing and controlling the volume of money, it has become almost infinite.

Its work is seen everywhere. The railroads are manipulated, indeed owned by it. The telegraph does its bidding. And both these have been formed into monster monopolies, by the same "Conspiracy of Wealth." Their stocks are watered to the overwhelming sum of five thousand millions of dollars. The land—the heritage of the people—is under its blight, and is fast passing from the many to the few.

The debts, the greatest curse of all, are wholly under the control of this "*devil fish of ruin*."

Having the control of the volume of the money debt, and the interest on it, it is also under its control.

This is the fearful condition of the country, and so long as the system continues, the result will be making the rich man richer and the poor man poorer. Not on the principle of equivalent for equivalent, which is equity. But on the principle—non-principle rather—of robbing the poor man of his mite to enhance, to almost infinite proportions, the riches of the rich man. This is the condition today.

And so infamous has the cause been that society shows signs of dissolution. Failures have increased during the whole twenty years, taken together. Felonies have increased, murders have multiplied, lunacy has become alarming; suicide exceeds all that has gone before; divorce—breaking up of the marriage relation, the most deadly sign of decay of all—has become indeed a danger almost infinite, and the depth has been reached of assassinating our rulers.

These calamities have increased at a ratio greater than in any former period of our history, as compared with our population.

Thus we have glanced over the period since the war, to refresh our minds.

WICKED DEMANDS FOR THE FUTURE.

But, it is asked, were there no restrictions on these vast powers? We are sorry to say, but few. And they were opposed in their enactment with all the force that could be rallied. Now the restrictions that in the least degree hinder the absolute control of this power it is asked to remove. More than that; this haughty Conspiracy of Wealth asks for still greater privileges so that its excathedral may be law, its mandate supreme.

Act of February 25, 1862, authorizing the greenback. Look at two of Conspiracy's demands: It asks that the greenback shall not be reissued under the law of 1878; that the law authorizing its reissue shall be repealed, the greenback redeemed in gold, and then under the Resumption Act the greenback destroyed.

This done, we would have no legal tender money except gold coin of all denominations and silver dollars (not parts of the dollar). This would add power beyond calculation to the "Conspiracy of wealth" and make it a danger almost omnipotent.

But if you would take the two exceptions out of the greenback and make it full legal tender for all demands, it would be a miracle of blessing to the people beyond human estimate and would at the same time stab to the heart with a mortal wound the "Conspiracy of Wealth."

The Treasury Department is for the "Conspiracy of Wealth" and against the people.

The Secretary of the Treasury, instead of taking the "two stabs" out of the greenback and making it full money, is for stabbing it entirely to death and putting it out of existence!

The act of March 25, 1863, creating the national banks is left as it was, with arguments for the enlargement of its privileges.

There are three bills now pending before the Lower House for the advancement of bank interests, viz., the

McPherson bill, the Dingley bill and the Potter bill. The Secretary says there is but a small amount of national bank issue out, but if what he asks is granted, then the banks will swell the volume at once.

The Act of 1866, authorizing the contraction of the currency, has so effectually done its work as to give us less than nine dollars per capita in actual circulation, while in 1864, 1865, and 1866, before this act had affected the volume, there was seventy-two dollars per capita—and as a result, during the three years named, being a thousand and ninety-five days in time, there was not as many failures in business as there was in the first twenty-one days of 1885.

The act of 1869, to "strengthen the public credit," so called, has accomplished its work and been to the country a baptism of blood, a holocaust of hell, and will damn every man who went into it knowing what he did. That act made the bonds and greenbacks payable in "gold and silver coin." The Secretary of the Treasury, as special plunderer for Shylock and agent of the "Conspiracy of Wealth," wants the bonds, if paid at all, paid in gold alone.

The act of 1870, to fund the debt, has achieved its mission of plunder. The enormity of that act no pen can tell. It can be said of it as was said of Satan's fall: "Hell was moved from beneath to meet its coming."

When this funding machine was being created, a machine that was to build a city in blood and pave the streets with the muscles of men, "heaven stood appalled and hell rang with jubilee."

"The 6 per cent bonds have been funded into 4 per cents," cry the Shylocks. Yes, and labor knows that it takes a third more day's work, each ten hours long, to pay \$4,000 annual interest on a \$100,000 bond than it did in 1866 to pay \$6,000, the annual interest on the same \$100,000 bond. While you have taken off one-third of the rate of interest, you have, by your infernal money conspiracy, added a weight one-third heavier to the burdens. You have robbed labor while uttering the hypocritical cry of "helping labor."

Bonds once payable in five years now reach thirty, and

must be paid once and three-quarters in interest before the principal can be paid. And both principal and interest, during these years of sorrow, are exempt from taxation.

Yet, in your schemes to overreach the people you have overreached yourselves, and the bonds are now all due and payable.

The act of 1873, demonetizing silver, has been a kind of hang-fire, a hiatus. Silver was partially restored in 1878, but leaving the feature most deadly still in the law —making 25.8 grains of gold coin the unit or dollar, the measure of value. This was a *crime*, committed by the “Conspiracy of Wealth,” that history will write against it.

And those who knew about it and did the work, will be held as betrayers of the liberties of their country to the demands of foreign despots and home enemies.

The act of 1875, the resumption law, a masterpiece of sin, has caused a ruin wide as the continent. It has caused sorrow, deep as human suffering can make it. It has robbed as no act ever did. It was as black in conception as incendiaryism. It was more horrible in execution than the work under the black flag on the Spanish main in the 16th century.

All these horrors, all these wrongs, are to be condoned. The government is to pass them all by in silence. The march forward is to be:

1. A gold standard;
2. Banks of issue;
3. The “Conspiracy of wealth” supreme.

This is all there is of the “financial reform” asked for by the administration.

Such a financial policy destroys government of the people, by the people and for the people.

Such a financial policy, such a “financial reform,” as asked for by the Secretary of the Treasury, burns down the temple of liberty, and rears upon its ashes a government of a class, by a class and for a class—and that class less than one-quarter of one per cent.

And of them it can be truly said: “No good man ever became rich all of a sudden, all at once.”

Immense and rapid fortunes, generally speaking, are acquired by fraud or violence.

“CURSED BE THE MAN THAT FIRST LOVED GOLD.”

Thus sang old Anacreon twenty-five centuries ago:
During all these years gold has been a curse—*made so by its lovers.*

Let the whole race of gold-worshippers be cursed.
Let them find no standing ground upon earth.
Let them go to their own place—when the Judas went.

“Gold, gold, in all ages, the curse of mankind,
Thy fetters are forged for the soul and the mind.”

Let the golden calf be burned.
Let its ashes be thrown upon the stream of death to be borne to its native home.

Let the idol that robs God of worship and man of honesty, find no rest outside the pit.

“A currency in which our monetary unit is coined in gold.”—*Secretary of the Treasury.*

That is the gold standard.

A gold standard in the great Republic.

And the world seventy-five billion dollars in debt.

A gold standard.

And the Republic owing twenty billion dollars registered debt.

A gold standard.

And this nation and its people individually owing ten billion dollars.

A gold standard.

The demand of despots.

The concession of fools.

THE BANK SPIRIT.

“The disorders of our currency chiefly arise from the operation of two enactments:”

1. The act of February 28th, 1878, which has been construed as a permanent appropriation for perpetual Treasury purchase of at least \$24,000,000 worth of silver

per annum, although from cases mostly foreign, that metal is now of mutable and falling value, which must be manufactured into coins of unlimited legal-tender and issued to the people of the United States, as equivalents of our monetary unit.

2. The act of May 31, 1878, which indefinitely postponed fulfillment of the solemn pledge, (March 18, 1869) not only of "redemption," but also of payment" of all the obligations of the United States not bearing interest, legalized as \$346,000,000 paper money of unlimited legal-tender, and required the post-redemption and issue and reissue of these promises to pay dollars, as equivalent of our monetary unit. But these two evils, which are each a separate menace to the public tranquility and injurious to the public morals and the public faith, etc.—*Secretary of the Treasury.*

Take that fulmination of the Secretary, altogether, and it amounts to a *non sequitar*. There are two untruths in it and one assumption which amounts to a falsehood.

The spirit that gave birth to the national banks is the only spirit that could make such an onslaught upon morality, justice and truth.

To make such a declaration as that in a State paper, under oath, is simply monstrous.

1. The United States notes (greenbacks) are *not unlimited* legal tender.

They ought to be, they ought to have been made so.

But they had two exceptions on them—they are there now.

2. On the 18th of March, 1869, when the so-called act to strengthen the public credit was passed, gold was not the "unit" of our monetary value.

That act (March 18, 1869), speaks of both gold and silver, and says:

"The United States is solemnly pledged to the payment in coin, of all its obligation, and the United States pledges its faith for the redemption of the United States notes in coin."

The Funding act of July 14, 1870, makes all the funded bonds payable in coin of the weight and fineness of that date.

All this the learned Secretary well knew when he penned his wonderful report.

It was February 12, 1873, that silver was demonetized, and the "gold unit" established.

When the money despots got such control of our Treasury Department as to change our monetary unit.

On that dreadful night when, as Judge Kelly puts it, such men as Voorhees and Blaine were side-tracked and the "unit" secretly changed.

The monetary unit was changed from silver to gold.

Then it was that the despots of Europe—

"Came, they saw, they conquered."

The silver unit of 371 1-4 pure silver, 412 1-2 standard was dropped.

And 25 and 8-tenths standard gold was made the "unit of value."

From April 2, 1792, when the fathers established the "unit" or "dollar," all the way down our history, till the 12th of February, 1873, 371 1-4 grains of pure silver was our monetary unit.

The change to a gold "unit" under circumstances that taints the affair with indexes of conspiracy is a danger that the Secretary seems to have no conception of.

Let the American people learn the sooner the better:

That the act of 1878 only restored partly our silver money—two million a month, and not exceeding four—and it did not repeal the clause in the act of February 12, 1873, that changed our monetary unit to gold.

Let it be remembered forever—

That act, February 12, 1873, which changed our unit from silver to gold, is an act that will consign to infamy all who knowingly took part in it.

And now the Secretary of the Treasury asks to have the act of 1878, authorizing two million dollars a month repealed.

Then we shall be under the act of February 12, 1873, with a golden unit—with a golden dollar that has appreciated (by the aid of law) forty per cent in ten years. That will put us fatefully on the road to ruin.

We demand as a citizen: that the act of February 12,

1873, that surreptitiously fastened the golden unit on us, shall be repealed and the silver monetary unit restored.

The recommendations of the Secretary are in the interest of the few and against the interests of the people at large.

The recommendations ask for the repeal of just laws and the retention of bad ones. The laws asked to be repealed, defective as they are, have saved the country from a ruin, but for them would have been overwhelming.

The reissue of the legal-tenders and the giving us of two million dollars a month have been the means of saving a remnant of liberty and property to the people.

The Secretray now asks, under the guise of a *nonsequitor*, that these laws be repealed in the interest of good morals.

Bah!

THE CRIME OF GOLD.

The Secretary asks this:

That an unjust law (February 12, 1873), may remain to ruin the people.

A gold standard will ruin them.

To change to a gold unit, after our immense debts were made on a silver unit.

Was so unjust as to allow of no palliation.

It was a crime.

To repeal that law and come back to the silver unit under which the debts were made.

Is the demand of justice.

THEIR DOOM IN SIGHT.

What is the matter with the disciples of self?

What is the trouble in the camp of the army of self?

Does the galled jade begin to wince, Ah, ha!

This cry of gold is the serene song of greed.

This "gold standard" is the watchword of a conspiracy to rob.

A Secretary at the end of the war said:

"Come to the gold standard."

The cry was raised while the ground was soaking with the blood of the fallen heroes.

The attempt to carry such a decree into actual fact, would fill the world with a wider ruin than famine, pestilence and war combined.

THE CRY A LIE.

What do these “money-changers” want?

The object is *not* to make *actual* gold payments.

But to measure in gold.

Then pay in something else.

The debtor paying the difference between two kinds of money.

The creditor getting it.

Thus making gold a *tyrant* in the hands of a few *despots*—and the people turned to *helots* to fill graves of despair.

This is the feast to which we are invited.

It is the missionaries of greed proclaiming the millennium of self.

THE CREDIT DEVIL.

The legal-tender quality of the United States notes (greenbacks), was not always looked upon as “injurious to morals.”

No.

When national bank issue is to be “redeemed,” then the greenback is the “redeemer.”

We challenge contradiction of the following:

Make all the national bank issue redeemable in gold, on demand, under penalty of death.

And a national banker could not be found in the world.

Bankers do not propose to redeem their notes, *in fact*.

The promise is a sham.

A specie paying banking system is a fraud—a *lie*.

It never existed, in fact.

It never will.

What is all this clamor about, anyway?

“Is old earth reeling to a fall?”

Here it is.

It is to reduce the volume of the legal-tender money.

That is what the howl along the whole line means.

What are these "single standard" fellows aiming at?

Here is the answer:

To get control of the volume of the money.

What these "gold-bugs" are driving at, put in another form, is:

To secure the exclusive right to sell their credit on time and get pay in hand, and also get interest on the credit, during the time it runs.

To measure the credit thus sold, they want control of the unit of value.

The smaller the number of "units," the easier controlled.

The smaller the number of units, the more valuable the credit sold.

This is all there is of the "financial reform" of the Secretary.

The national banks—and they are the power behind the throne—want the unit of value, stamped on something, so scarce and so little of it, that they can "corner" it.

And by controlling the material of the "unit" they control the volume.

And it is the volume of the money that fixes prices.

THE SLY DODGE

"To keep this sly dodge" in the dark, my boys, ways that are dark and tricks that are vain must be resorted to.

This "convertible into coin on demand" is one of them.

It is the most dastardly lie that ever belched from the throat of a Shylock to rob a helot.

A specie paying banking system is a contrivance to cheat labor.

The record this "contrivance" has made reads like the diary of a buccaneer.

THE CONFIDENCE GAME.

"It is far better to fix the maximum of legal-tender notes at \$300,000,000 supported by a minimum reserve of \$100,000,000 of coin. A demand for coin to exhaust such a reserve may not occur, but, if events force it, then it would justify a temporary suspension of specie payments."

That is the way "another Secretary" sets it up.

Three hundred million United States notes resting on one hundred million coin.

Three dollars in paper to be "redeemed" in one of coin. These Secretaries of the Treasury have a way of thinking that such a plan would be safe guardian for public morals and a giant to shield the public faith.

Hear them talk when under the inspiring influence of their religious fervor :

"General confidence in these notes (United States) would maintain them at par in coin, and justify their use as reserves of banks and for the redemption of bank notes."

There is specie payments for you.

There is "honest money."

There is a system of lying that beats Simon Luggs.

United States notes (greenbacks) bottomed on two-thirds confidence and one-third coin as a bank basis. And this "paper money" (greenbacks) is to be used for the "redemption" of bank notes.

A DOUBT BY A SAINT.

But at this point the faith of the inventor of this "confidence game" became a little weak. A paper "redeemer," supported by two dollars in confidence and one in coin to every three dollars, might fail.

So this same learned Secretary, to make his bank system safe beyond all doubt, made bank paper redeemable

in Government paper, then prated like an owl about redeemable paper, and said national bank paper was good—"the best the world ever saw."

THE SAINT SPEAKS.

"But all experience has shown that there are periods under any system of paper money, however carefully guarded, when it is impossible to maintain actual coin redemption."

To meet this contingency it would seem to be right to maintain the legal-tender quality of the United States notes.

That one paragraph consigns to the place of Judas the whole specie bosses system as a fraud unparalleled—as a lie unsurpassed.

It is impossible to maintain actual coin redemption of bank paper.

O! wisdom!

Therefore "keep legal-tender paper money to redeem them."

THE SECRETARY.

Like the weeping goddess in the valley of sorrow;
Is baptised in his own sea of tears—Because the "redemption" of the never-failing "redeemer" of bank notes has been "indefinitely postponed."

Let Congress pass at once an act, requiring each person to cry thirty days, and abstain from *liquid* stimulant for twenty-four hours.

Then shall the world move gaily on.

Then shall tumult cease.

Then shall civil service become a thing of beauty and a joy forever.

And then the millennial years, running as smoothly as the oil on Aaron's beard, shall go tripping by.

A QUESTION ANSWERED.

"Is the land passing from the many to the few?"—*I. Wilson.*

Answer: For sixty-five years of our history three-quarters of the people owned their homes and one-quarter were tenants.

At the end of the war five-eighths owned their homes and three-eighths were tenants.

In 1885 three-eighths owned their homes and *five-eighths* were tenants.

ANOTHER QUESTION.

Col. Harper, what relation does money bear to commerce? What is *commerce*? Please give us what you said at Newcastle, Pa.—*I. W.*

COMMERCE—ITS RELATION TO MONEY AND TRANSPORTATION.

My object is to illustrate underlying principles, by taking "Commerce" as a text. * * *

If you will pass along the highways and byways of trade and listen to all that is said of the importance of extending our commerce, you will be led to think that "Commerce" is to the physical creation what Wall street is to Congress—*its soul*.

Indeed, the world at large, without "Commerce," would be like a political canvass without whiskey—*dead*.

To hear the "long headed" fellows talk of the "desirableness" of extending our "Commercial relations," you would think "Commerce"

"Was the sum of all good."

"The end of all desire."

Ah! me, there are statesmen, not only "long headed," but "thick headed," too.

They affirm:

"The necessity of extending our Commerce has become supreme."

They are wise men after the pattern of Simon Sieggs.

Our whole foreign trade is *two* per cent as compared with our domestic, which is *ninety-eight per cent*.

And yet there are *men* (save the mark) who are dying because our government will not give its whole energies to furnishing a money for the *two* per cent and let the *ninety-eight per cent* perish for want of sufficient money to do the vast business transacted at home.

These "rampant roarers" are shedding barrels of tears over the *two* per cent but not a tear for the *ninety-eight*.

O! wisdom, be silent.

O! reason, be dumb.

Now for a little sense.

Ask one of these fellows—

"*What is Commerce?*"

"What is that thing that you say must be extended—extended to foreign countries?"

"Let us know exactly what you want extended."

And they are as ignorant on the subject of Commerce as a legislator is on the question of justice.

If you urge them to give you a definition of "Commerce" they are as wholly disqualified for the task as is the Secretary of the Treasury to tell the truth on the Silver question.

Their verbosity of speech is only equalled by their inanity of sense. Our foreign Commerce should be attended to as a wise policy.

But our home trade must be nurtured and cared for, with our whole strength, in order to the highest happiness of the people.

To neglect our home Commerce is to court the death of the Republic. * * *

What is Commerce?

Those who talk learnedly about "extending" it fail to give a definition of it.

Those who say the extension of our Commerce is a "necessity" are wholly lacking, in clear definition, as to what they want.

“Commerce” with them is a general term and they cannot intelligently explain, even to a boy, what they are talking about.

So all the way from Legislative Halls, down to the hustings, there is much noise, little sense and less truth on this question.

We ask for definitions.

Let us hear from the people.

We give ours and from it argue.

“Commerce”—the traffic in and carrying from one place to another the products of human labor and human genius—derived from nature.

He who loads his wagon at his barn with wheat, and draws it to the warehouse, *is a part of Commerce*.

For he is carrying from one place to another the product of labor.

To *create* “Commerce”—foreign and domestic—*two* things are essential.

1. Change of *title* to the product.

2. Change of *place* of the product.

To *extend* “Commerce” *two* things are necessary:

1. To increase the change of title.

2. To increase the change of place.

To do this, *two* other things are needed:

1. Some “medium” by which title in products can be changed.

2. Some “medium” by which the product itself can be moved.

“Traffic” is merely changing title.

The merchant selling goods is but *changing title*—and the more title he can put out of himself into his customer the better the day’s business.

There are two ways of changing title.

1. By barter.

2. By money.

Credit is but elongated change of title, on *usance* to be closed by barter or money, in the future.

These positions being true—it follows:

1. That there must be a sufficiency of the “medium” to healthfully exchange all the titles that need to be changed.

2. That there must be a sufficiency of the "medium," to healthfully move to the places required, all products that need moving.

The sequence to this is:

In the rightful exchange of title and carrying from place to place the products of labor, to the extent required by the diversified wants of mankind, are the material interests of the race, most fully assured.

While to disturb these great equities of life is to become a murderer.

Before we illustrate these, let us state some maxims.

1. Man's highest duty—religious and secular—is:

To make of himself the best intellectual, moral and physical being possible.

2. To do this he must be fed, clothed and sheltered.

Hence, that he may accomplish these high duties which he owes to the church (the religious force) and to the state (the government force), he must have free access to nature.

There must be, therefore, the change of title of products and the change of place of products.

And it follows that in exact proportion to the change of title in products and the change of place of products, is the happiness of man advanced or retarded.

Neither the form of government, the age of the world, nor the religious belief in the least degree affect these center truths in the life of man.

* * * * *

Labor was the first, the great gift to man.

Capital is the fruit.

Bearing these elementary principles in mind, let us amplify:

* * * * *

Let us, for the "medium" by which title is changed, substitute "dollar."

And let us, for the "medium" by which the product is moved, substitute "car."

Then let us suppose that a munificent father, through his bounteous ways, has filled the world, in response to the toil of man, with all that is needed to feed, clothe and shelter.

And on a certain day it is found that there are "dollars" enough to change the title to products as fast as the demands of food, clothing and shelter require.

And on the same day it is found that there are enough "cars" to move from place to place products as fast as the demands of food, clothing and shelter require.

Then human interests, material, are at their best.

The highest mortal state is attained.

The march *then* is toward intellectual, moral and physical perfected manhood.

At this point, when all of material happiness seems to blend with an infinite plan,

Suppose the government, no matter what its form, should reach forth with sovereign grasp—

And take half the "cars," lock them up or destroy them.

Infinite wisdom could alone tell the horrors that would follow.

Products would gorge in one place, in another place, emptiness.

One place would have surfeit of food, in another starvation.

Earth, the day before fair as Eden, now turned into a lazaretto of death.

God's bounties destroyed and his blessings turned to a curse.

And all from the simple fact of stopping one-half of the "cars."

"Commerce" would be ruined, its necessary elements annihilated.

What would the just man say, what would he think of a government like that, a government transformed into an enemy of both God and man?

But suppose the "cars" are all left and the government—

Takes one-half of the "dollars" out of circulation, locks them up or destroys them.

And, when remonstrated with, instead of changing its course, keeps on till all the "dollars," save one quarter or less, is locked up.

And then boast that there was just as many dollars as there ever was.

Such a government would be a tyranny unequalled in the world's history.

The men who brought such a condition should be totally destroyed and their names head the list of infamy in all after ages.

Mortal man could not tell in all its fullness the suffering that would fill the world.

Starvation and death, in a march through the fields of desolation, would make a picture that would cause heaven to be draped.

Business failures would multiply.

Penitentiary officers would increase.

Murder would reign.

Lunacy grow till hope would die.

Suicide would fatten as it roamed the fields of despair,

Divorce, with the vengeance of a devil, would threaten with utter extinction the marriage relation—the holiest relation of all.

And then the rulers, no matter of what name, would be stricken to death by the hand of assassination.

These signs of a dying civilization are lighting up the world to-day.

Take warning!

The locking up or destroying of the "dollar" would be—is—infinitely worse than destroying the "cars."

For the "Credits" (debts) could never be discharged and the "usance" (interest) on them could never be paid.

So man, bearing a burden, so heavy as to make life a curse—*dies in despair.* * * *

The direct effect of locking up the "dollars" is to drive us down to *barter*.

The direct effect of locking up the "dollar" is to annihilate Commerce.

The direct effect of locking up the "dollar" is to destroy civilization.

"Commerce" destroyed, man reduced to a nomad.

The exchange of title of the infinite variety of products—stops.

The carrying from place to place of this infinite variety—stops.

"Old chaos reigns—"

"The damned, in ceaseless jargon—"

"Ring out hell's jubilee."

The world—our Republic—

Is struggling in the midst of this sea of ruin to-day.

As the "dollars" grow less "Commerce" becomes a curse.

For the other factor, "cars," double up their demands—

So that the carrying of products from one place to another becomes a *monopoly*—

"Infinite in grasp, deathless in purpose."

And as "dollars" lessen in number, monopoly grows, until the nation hangs in even balance between life and death.

The *value* of "dollars" consists in putting them away from you, for something that will feed, clothe and shelter the body.

So to *hoard* "dollars" is a crime!

The "dollar" is the "medium" to change *title*.

So to *hoard* "dollars" is a crime!

The "car" is the "medium" to change the *place* of products.

So to stop them is a crime.

And to make them a monopoly is a crime.

The "dollar" (the medium of exchange) knows no state, no nation—*the world is its field*.

The "car" (all appliances for carrying) knows no state, no nation—the world is its field!

"Capital," inspired by greed, has control of both.

Wherever upon earth God has spread his bounties and laid up in store that which will feed, clothe and shelter, when utilized by labor—there "capital," with the "dollar" in one hand and the "car" in the other, rears its tabernacle—

And begins the robbery of God and man.

It does it by monopolizing the "medium" that changes title to products;

And by monopolizing the "medium" that changes the *place* of products.

"Capital" has spread its checker-board—*it is the world*.

The stake played for—

Possession of the earth.

And when the game is counted, the result declared, it will be—

Satraps on one side.

Helots on the other.

The gold standard means this.

The fight against silver means this.

The fight against greenbacks means this.

The substitution of full legal tender paper money in volume sufficient for all purposes—is the remedy so far as the money question is concerned.

“THE ENEMIES OF THE REPUBLIC.”

“Let the advocates of gold and the advocates of silver compromise their differences by retiring the United States notes (greenbacks) with the understanding that no more legal tenders shall be issued. This would leave the whole field open to national bank issues, to be redeemed in coin.

“Any arrangement that will result in the canceling of the legal tenders, followed by an act of congress declaring that no more shall be issued, will be accepted by the supporters of a coin basis as a sound settlement of the financial problem.

“We hope this suggestion may be acted on, for it reaches the bottom of the difficulty. Bank issue convertible into coin—well secured by public pledge—and the irredeemable United States notes out of the way—this is the need of the hour.”—*London Letter.*

Thus the syndicate talks.

Thus the great money power of Europe talks to its allies of the republic.

This is not new.

The Hazzard Circular of 1862 said greenbacks are “temporary.”

That circular said national bank paper must be “permanent.”

Government legal tender paper *money*;

Or, bank paper *credit*.

This is the struggle.

The policy of the leaders of both the old parties, for more than twenty years, has been for the *bank issue*.

They have covered their designs by trick and falsehood, so that the people are blind.

The man—we do not care which side of the coin question he is on, the gold or the silver—

If he is for the national banks, he is advocating the most infamous money system recorded in the history of the human race.

The national banking system is a more deadly enemy to liberty than was chattel slavery.

It will rob labor more ruthlessly;

It will endanger our institutions more fatally;

It will corrupt Christianity more ruinously.

Be warned.

Look out for betrayal.

Wake up.

The world is drifting on a lee shore.

The deluge is not far ahead.

The republic for its life must fight the money power of the world.

Strike at the heart of the monster that threatens the destruction of Christian Civilization—

A false money system.

It is a system that oppresses labor.

It is a system that destroys liberty.

It is a system that dishonors God.

The secret enemies of the republic—

The money deposits of the world—

Are planning in secret conclave

To enslave the race.

Let congress wake up from its Rip Van Winkle sleep of twenty years.

Let our law makers grasp the fact:

That the national banks are the enemy that must be overthrown.

Let each man be for them or against them. Show your colors.

If for them, then he is against the people.

If against them, then on that issue, he is for the people.

They are deadly enemies of free institutions. Both cannot live under the same flag. Which shall die?

“THE GOLDEN UNIT,” THE DESPOT’S SONG.

The march to peace is over the broken altars of wrong.
The bridge of sighs leads to the sea of tears.

The greed of capital is the prelude to despair.

The omniarch of the world ought to speak again:

“Awake thou that sleepest and arise from the dead.”

Gangrene is the vestibule to the charnel house of death.

The world drifts;

Riches defy God.

The poor die;

Heaven stands appalled,

Hell holds jubilee

And the golden god in silken sheen,

The state in night-mare holds,

While storms as fierce as furies march,

Wrap worlds in fiery folds.

Policy prates of “material wealth,”

And despots shout their song—

“That *capital* is a thing of right.”

“Labor a thing of wrong.”

The political march for twenty years on the money question

Has been a lie.

It is no better now.

Listen:

We are told by the capitalist that the river to the fair land of business felicity is to be crossed on a *golden* bridge.

And this anthem is struck upon every string of the siren harp of tyrants.

It is false clamor, incongruous as the nightingales which the soul of Sophocles heard singing in the grove of the Furies.

It is the presage of darkness that threatens the uplifting of the shadow of death.

It is the chorus of fiends echoing from the vaults of Pluto.

Such a pean amid the "dying of want," sang by the soulless, seems like the fresco of hope on the walls of hell to heighten the horrors of the damned.

With a million out of employment, at a loss of a million a day in unearned wealth, the song is a jargon of woe.

With another half million loss, on half rations, "because too poor to eat," the woe becomes double.

With sorrows that follow what tongue can tell.

Hopeless men,

Heart-broken women,

Dying children.

These fill earth with the evangelists of despair.

Business depressions as wide as the world, range lower than they have been in a hundred years,

And money almighty!

What shall be the end?

What shall the song declare?

What shall the harvest be?

The president strikes hope in the face.

Congress sleeps, wrangles and votes—

For the gold unit!

The judiciary dreams.

And God denounces this modern money because it comes not up to the help of the people against the mighty —*god of gold*.

The railroads have become a tyranny.

The telegraphs have become a tyranny.

Land jobbery has become a tyranny.

Debt has become a tyranny.

Money has become a tyranny.

Banks of *issue* crown the arch and become the sixth factor in the triumphal march to ruin.

Are there no dangers?

Fools say "no."

Are there no wrongs, deep-seated as sin, wide-spread as the world?

Knaves say "no."

Look and see.

The increase of crime is a *result* of a cause.

The increase of murder is a *result* of a cause.

The increase of lunacy is a *result* of a cause.

The increase of suicide is a *result* of a cause.
The increase of divorce is a *result* of a cause.
The assassination of our presidents is a *result*.
Remove the cause.

The combined powers of the world cannot destroy a *cause* by fighting a *result*.

Repressive forces, striking at results, cannot remove the cause lying back of it.

The great depression in business is a *result*.

The universal unrest is a *result*.

The "strike" is a *result*.

Dynamite is a *result*.

Labor trouble is a *result*.

Growing out of the oppression of labor.

Capital in the hands of fallen man

Is a tyrant.

A few years ago it said—

"Capital shall own labor."

Now it says—

"Capital shall control labor."

The first was chattel slavery.

The second is serfdom—

A greater enemy to labor than the first.

"It is labor that needs protection, not capital."—*Lincoln.*

MONEY CANNOT BE REDEEMED IN MONEY.

To Affirm Such a System Is to Affirm a System of Robbery.

Money is not to be redeemed in money, but in commodities and labor, and this redemption—the very life of money—is to go on as long as there are commodities to sell or labor to be employed.

The Greenback party believes that the exchange of property and labor should be for equivalents.

The old parties believe that property and labor should be exchanged by operation of law and not on equivalents.

The Greenback party says money *must be redeemed.*

The Democrats and Republicans say it need not be redeemed.

The Greenback party is the advocate of redeemable money.

The old hardware parties are for irredeemable money.

When a greenback dollar is taken to the treasury and a gold dollar given for it the greenback dollar has *not been redeemed*, but has been exchanged for another kind of dollar. And the gold dollar must be redeemed, or it is irredeemable money. All money, whether *metal* or *paper*, must be redeemed in commodities and services.

What sense is there in working yourself into a fury to get your greenback dollar exchanged for a gold dollar when, unless your gold dollar is redeemed, it is of no value? Listen to what some of the most distinguished writers on the subject say:

"The redemption of money in *commodities* and *services* through the clearing houses of the industry of the world, from which every one withdraws precisely the things he desires in exchange for the money he holds, is the beau ideal money, under the present system of the infinite division of labor."—*Moran on Money*, III.

There it is in a nut shell. There is the real plan for the redemption of money.

When a person gets money for goods or work he has not got pay for the goods or labor, but an order for the pay.

Money of all kinds, whether metal or paper, is merely an order for commodities and services.

Read this from a work known in both Europe and America:

"When a laborer has received his wages in money he has not received an *equivalent* for his services, but only something which will enable him to get what he chooses. The money, therefore, that he possesses is not the equivalent, but it is the symbol, the proof, that he has rendered services or property, *for which he has not received an equivalent*."—*Macleod on Banking*, I:24.

That is the system of the Greenback party. They spurn the devilish system of paper money, to be redeemed in coin

—but say all money must be redeemed in commodities and services.

GUILTY.

At the Michigan camp meeting General West arraigned the two old parties before his vast audience as jurors, allowing the defendants to testify against each other.

He first arraigned the Republican party and called on the Democratic National convention to make the charge, which they did through their national platform, as follows:

“What say you Democratic witnesses?”

“7. We execrate the course of this administration in making places in the civil service a reward for political crime, and demand a reform by statute which shall make it forever impossible for a defeated candidate to bribe his way to the seat of a usurper by billeting villains upon the people.

“8. The great fraud of 1876-77, by which, upon a false count of the electoral votes of two states, the candidate defeated at the polls was declared to be president, and for the first time in American history the will of the people was set aside under a threat of military violence, struck a deadly blow at our system of representative government.”

Here is the testimony of 4,443,950 witnesses, not Greenbackers, but Democrats, given at the ballot box last November:

“What say the jury—guilty or not guilty?”

“GUILTY!”

The Democratic party was arraigned, when the following charge made by the last Republican National convention and sustained by the votes of 4,444,950 witnesses at the polls in November last, was preferred:

“We charge upon the Democratic party the habitual sacrifice of patriotism and justice to a supreme and insatiable lust of office and patronage. That to obtain possession of the national and state governments and the control of place and position, they have obstructed all

efforts to promote the purity and conserve the freedom of suffrage; have devised fraudulent certifications and returns; have labored to unseat lawfully elected members of congress; to secure at all hazards the vote of a majority of the states in the House of Representatives; have endeavored to occupy by force and fraud the places of trust given to others by the people of Maine, and rescued by the courage in action of Maine's patriotic sons; have, by methods vicious in principle and tyrannical in practice, attempted partisan legislation to appropriate bills, upon whose passage the very movements of the government depends; have crushed the rights of the individual; have advocated the principle and sought the favor of rebellion against the Nation, and have sought to obliterate the sacred memories of the war, and to overcome its estimably good results—freedom and individual equality."

To the charge, in view of the overwhelming testimony in support of it, what say the jury—guilty or not guilty?

"GUILTY."

In view of the overwhelming proof of guilt against each of the defendants, what is the duty of the American people? Shall these parties, convicted of corruption, longer receive the support of freemen, or shall they be consigned to that oblivion that awaits those in high places who trample justice under foot, and disregard those interests they were commissioned to protect?—*Harper in People's Advocate.*

CANDIDATE FOR CONGRESSMAN.

LETTER OF ACCEPTANCE.

DANVILLE, ILL., Aug. 11, 1890.

HON. S. D. NOE.

My Dear Sir:—Have just received your letter, as secretary, officially notifying me that the Industrial Convention that met in this city on the 6th of August, nominated me for Congress from the 15th District of Illinois; also enclosing a platform adopted by the convention.

The action of that convention, thus placing me before the people, was a surprise.

Not having thought of the matter, and having a work before me that required all my time, it seemed out of the question to give any attention to it.

The platform is a plain, concise statement of the principle for which I have contended for years, and which I shall continue to do. I am in full accord with it, and believe if the suggestions set forth were carried into operation, that the country would be elevated and strengthened and the people made more happy and prosperous.

I reproduce the platform you sent me as a part of this letter.

INDUSTRIAL PLATFORM.

1. We, the people in convention assembled representing the industrial classes, feel the depression of the times and believe it is the result of unjust and unwise legislation, not only national and state, but local.

2. We demand the passage of a service pension bill to every honorably discharged Union soldier and sailor of the United States.

3. We are unalterably opposed to the making and vending of spiritous and malt liquors as beverages, and demand the legislature to submit to a vote of the people a constitutional amendment on the liquor traffic.

4. A free ballot and an honest count being essential to fair elections, we demand a system of voting similar to the Australian system.

5. We demand a constitutional amendment making the president, vice president and U. S. senators elective by a direct vote of the people.

6. We demand such laws as will effectually prevent the dealing in futures of all agricultural and mechanical productions, pursuing a stringent system of procedure in trials as shall secure the prompt conviction and imposing such penalties as shall secure the most perfect compliance of law.

7. That the means of transportation and communication be controlled by the people as is the postal system.

8. Land grants to corporations, forfeited by reason of non-fulfillment of contracts, should be immediately reclaimed by the government; those who are not residents or citizens should not be allowed to own lands in the United States, and the public domain should be reserved as homes for actual settlers.

9. The establishment of a monetary system in the interest of the masses, instead of the speculator and usurer, by which a circulating medium of full legal tender shall be issued directly to the people without the intervention of banks, and loaned to citizens upon ample security at a rate of three per cent interest; postal savings banks should be established. Where we have free coinage of gold we should have free coinage of silver. We demand the prompt payment of the national debt.

10. A graduated income tax is the most equitable system of taxation, placing the burden on those who can best afford to bear it, instead of laying it on the farmer and producer and exempting millionaires and bond holders.

11. We demand the enactment of laws for the suppression of all trusts and combinations which are designed to enrich the few at the expense of the many.

12. We believe that the best interests of education demand a uniformity of text books in public schools and demand that all text books be published by the state and sold directly to school boards.

13. Arbitration should settle all labor disputes.

14. We demand the weighing of all coal before being screened. Also no employes shall be dispossessed of premises by the employers until after the settlement of their troubles by arbitration.

15. We are in favor of tariff reform and the free coinage of gold and silver. We will not support any candidate for congress unless he declares himself in favor of the principle above.

16. *Resolved*, That we believe in a government of the people, by and for the people, based upon the principles laid down in the Declaration of Independence.

The difficult question for me, that the action of the men composing that convention presents, is, can I best sub-

serve the principles announced in the platform by being a candidate, or by going on with the work in the same way I have for years.

My confidence and respect for the men forming that convention is strong and abiding. I thank them for their confidence in me. And whatever may be the outcome, they shall never be betrayed by me.

To determine my duty, for myself, is a grave and difficult task. And but for the urgent, earnest request of these, I regard true men, to take the place, I should decide at once to go on as I have been going for years.

I have been educating on the great questions that are seeking solution, not alone in this country, but all civilization as well.

That this age is facing questions such as man never met before, is so patent as to need no argument. The saying of the distinguished senator is profoundly true, "that the country is confronted with emergencies greater, in my judgment, than it has ever been confronted with in the past."

* * * * *

No consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating beverages.

Wealth to the purple and poverty to the rags, is the frontal piece of the day. The palace and the hovel side by side is the advertisement of the world's shame.

Persons that God made are bound hand and foot to creatures (corporations) that law made. This is the paradox of all time.

The corporation, combine, trust, each and all must die.

If all power is inherent in the people, then let them behead this three-headed dog whose generic name is the money power.

A general outline of duty to beget hope, may not be out of place. Look aloft to see how the rigging of the ship of state is fareing.

And even a higher look than that, may add to the soul dignity, so much needed amid the world-wide storm.

"Is there never a chink in the worlds above,
Where they listen to the worlds from below."
* * * * *

The power which now through the forms of law, rule, must be utterly overthrown—by changing the law by the ballot.

The reserved rights of the people embraced in the Constitution must be restored to them.

Every franchise of the public trust, granted by law, must be revoked and all public functions, that are sovereign, operated by the government, the agent of the people, in the interest of the people, at cost of maintenance.

The government must be brought back to the performance of justice so as to secure public tranquility.

A high salaried official class will destroy liberty as a high salaried minister will destroy pure religion.

Pay for like public duties in the same ratio as paid for like services in private life. The high emoluments now inhering to office holding, creates a mushroom nobility. It leads to buying office because there is money in it. It is the bastard off-spring of effete aristocracy.

Strip our institutions of the sickly surrounding of nobility. Make the buying of office and corrupting the ballot felony.

In the spirit of the words of Mr. Lincoln, make it a government of the people, by the people, for the people.

Have a correct money system. This present national banking system is the corporation of all corporations, the combine of all combines, the trust of all trusts. The present mode of work and use of it must be rooted up, annihilated. It is at the bottom of the troubles now shaking Christendom.

The emission of money is a sovereign act. To bestow this power on individuals, is to ultimately ruin and destroy civilization.

This power over the money must be restored to the people—it must not be delegated to any class.

Take all the land granted back—it should never have been granted, making an equitable settlement with those who obtained it under the form of law. Then hold

it for homes for the people—use or occupancy being necessary to the holding.

Non-resident aliens not to have title, require them to sell who have title, which they ought not. Make a just settlement, but make residence here absolutely necessary before an alien can have fee in land and must then occupy and use.

National gifts to the race, stowed in the earth, beneficial to man, should be under the control of the government, the agent of the people, and worked for the equal benefit of all the people alike—stripped of every vestige of monopoly.

To do all this there must be a meeting of forces who have a common interest. Burke said: "When bad men combine the good must associate, else they fall one by one an unpitied sacrifice in a contemptible struggle."

Let us take warning by that, for it is true.

* * * * *

Let us be warned—

The turning of the most beneficial of modern discoveries to the injury of man, has become a danger almost infinite.

To permit wrongful to take the place of rightful use, is a fearful injustice. It is national suicide.

This is true of every invented appliance that aids in the production of wealth. The fact of the aid is so patent that many believe the discovery and use of this machinery to be an injury to labor. This is not true. The difficulty is not in the machine, but in the misuse of the result—the product.

Equitable distribution must keep pace with the production.

This is the grandest age in history for production, and the most infamous in inequitable distribution.

The number who produce are infinite; those who distribute by an unjust mode are a unit in comparison. We are at a line that must be crossed; on the other side is a grander civilization, or a more deadly night than any of the past.

* * * * *

Three days work now are equal in production to thirteen fifty years ago.

Continue this force of production and continue this mode of distribution and in the close future a few will own the world.

Production is at fever heat, distribution that is equitable is at a collapse, the feet of the patient cold.

To save such a body radical and immediate remedies must be applied.

How this civilization, presenting the widest extremes ever known, is to be brought to an equipoise, is a question now pressing the brain and heart of the world. These abnormal conditions must be destroyed, and measures instituted that will restore to the normal.

There must be a stop put to the work of capital appropriating to itself a greater per cent per annum than the increase of wealth per annum.

That mode of distribution is more dangerous than was slavery.

We stimulate production and prevent, by a wrong factor, equitable distribution.

Following such a course we see the appalling spectacle, to a thousand millionaires we have a million poor. Taxation instead of being on wealth and the surplus of wealth, is on the wealth we are attempting to acquire—out of which system grows the modern spoliation of debt—born in England and by her cunning become the child of the republic.

Man must exist—hence association. The government is but the agent of the people. Society in its full sense is the human race. As the earth is diverse so is man. Each nation is bound to do the best for its own people that it can, and maintain reciprocal relations with other states.

That which you cannot produce at all get of those who do, on terms advantageous as possible to you.

That which you have the greatest surplus of, get off on terms of like character.

Having thus reciprocated in the two extremes, where you had nothing and where you had all—the inside will adjust to these outlines. The nations over against you

do the very same, and thus the world fraternizes. These peaceful regulations go on till arbitration takes the place of force and earth becomes the empire of peace.

Here is broad ground for reciprocity, and to which the nations are looking and the grandest names of earth are bending their energies—to a world disarmed, a world of peace.

Arbitration the fixed law of nations.

My Dear Sir: The object of this letter is to help check the growth of greed and self. To help institute equal justice to all and special privileges to none.

The policy and laws of Christendom are a travesty on honesty, satire on religion. Let justice reign, let truth triumph.

The world thus regulated, society thus harmonized, would at last blend man into one universal brotherhood.

Thanking you for your courtesy and the convention for their confidence, I accept the nomination offered me by the people, and with my might will carry the standard to the polling day, and then let freemen decide whom they want to serve them in the halls of the national legislature. Let the ballot decide the contest.

Respectfully yours, J. HARPER.

A MONEY FAMINE.

“Cursed be the man who first loved gold.”

“Your gold and your silver is rusted through.”

The election of 1894 has been called a cyclone—a kind of *avalanchum cataclysm*. The Democratic wail in regard to the result is “virtue survives the grave,” while the jubilatum of the Republican is “whole in itself and whole in every part.”

Humanity cries: “And they have cast lots for my people, and have given a boy for a harlot and sold a girl for wine, that they might drink.” Thus spoke the Hebrew prophet as the Jewish state met its death at the hands of hypocrites, extortioners and usurers.

A HOROSCOPY.

"An echo of the past," "An epic of the future."

1. The vote of the whole country in 1894 will not be up to the vote of 1892 by a good deal.

2. The People's party will increase its votes as a national growth, about eighty per cent. No other party will increase their vote.

3. The Democratic party will lose a million votes from their '92 overflow and be per consequence swept out of political existence.

4. The Republican party, by the force of pluralities, with a smaller aggregate vote than '92, will carry the country and make it more solidly Republican than '92 made it Democratic.

We are now waiting to see how these statements are borne out as time passes.

This "avalanche" will fix the issue for the future, to be fought out between the People's party and the Republican party.

The election of 1894 will clear the fog of ism, sham and fraud, showing to the most obtuse that the mighty struggle in the Republic is for—a government of the rich, with law power to rule, the poor to be vassalized, under false clamor and denied the right of organization.

The ordeal is the most fearful in human history.

The birth agonies of the re-genesis of the age is now felt as wide as the earth.

Every spot of the globe is in commotion. The Mongolian hordes are being moved by an unseen hand and the posthumous child of the new age is clamoring for birth and will not be denied.

Old parties, like old lives, must give place to the new.

Parties of like disease die a like death.

The Republican, in headship, is monarchial, and a full per cent of its make-up are of that class of men believing in a class government.

The Democratic party is anti-monarchical, and in the make-up a large per cent stand for a mass government.

But there is a coherent factor in the Democratic party, who stand with the men who are the head ship of the Republican party, and are more intense haters of a mass government, and more devotedly attached to a class rule than the Republicans.

The aggregation into one body, all who hold that man, as such, has capability for self rule, are now trying to mobilize into one army. The People's party is the nucleus, while all who are in sympathy with the "Class born to rule," are crystallizing in the camp of the classes.

This election shows that the Republican party is to be the force used by the "Invisible hand of plutes" to "Establish the monarchy."

The executive, his aiders and co-workers are in the fight against the republic.

Calling congress together to strike down silver was to that end.

The urging to keep the foul cry of tariff at the front was to that end.

The fraud, purchase and cumulated crime, incident to the late legislation, was to that end.

The calling out of the federal troops to sustain corporate law breaking was to that end.

The unlawful and despotic turning the army loose to oppress and crush labor was to that end.

The calling out, by the executive of the nation, the military in time of peace, was the first step in establishing a military monarchy.

It was inaugurated by the Democratic party, and with a devotion unparalleled, endorsed by the head-ship of the Republican party.

The trend is:

"The class rule."

"The mass serve."

The gold standard means a government of the rich.

A convertible money system means a government of the rich.

A bonded debt system means a government of the rich.

A silver standard means a government of the rich.

A monometal and bimetal, both combined, means a government of the rich.

As sure as the uprising, which has never had a parallel, is now upon us, so sure is it that the barbarism of metal money must die.

As long as they live, as a fraud upon a purer and higher life—so long will Shylock live.

As long as he lives a convertible money system will live; a bonded debt system will live; the two greatest enemies on earth to-day of God and man. The twin devils are—money loaners and coupon clippers.

The People's party believes in paper money.

A life-time fight in the cause of humanity leads us to speak plainly to those who have the love of man at heart.

We have warred at a disadvantage all through the struggle, from 1876 down.

I said many times in the hard fight of 1894, what I had said before. I did it that others might see what I called the "Middle of the road."

We are carrying lots of barbarism along with us.

Let us unload.

"Your gold and your silver is rusted and will be a witness against you in that day."

Let us leave them to the moles and the bats.

And take paper upon which is impressed to-day, and carrying forward to the future, the first glints of the noon-tide age.

The following reprint is out of my speech in support of paper money. Many who have heard it wish for it in the *Commoner*, so I send this particular part as a review of the departures I think that have been made from the center issue.

"The policy of the great banking houses of Christendom, as now combined, are the most destructive instrument of human happiness ever instituted among men."—Salinas.

"Legal persons have taken possession of money, the instrument that changes the title to property, they have taken control of the appliances of transportation, which changes the place of property, and through them have

added the infinite burden to the people of One Hundred and Fifty Billion Dollars."—Stoddard.

Now how stand individuals and parties, as to these awful conditions?

As to the People's party and its members: On the 17th of May, 1876, the Independent party was called into existence by the necessities of the people.

It published a platform and put a presidential ticket in the field—Cooper and Booth. It demanded the issue of "United States notes," full legal tender for all purposes (except on contracts for coin); and that it was the duty of the government to provide such a circulating medium for the people—and that bank paper must be suppressed.

It demanded the immediate repeal of the specie resumption act.

It protested against the sale of any more gold bonds to foreigners.

It protested against the sale of bonds to buy silver to substitute for the fractional currency.

The main point made against the party was—it assumed that the government could make paper money by its fiat.

Hence the members of this party were called "fiatist," "crank," "lunatic," etc.

Further, because they insisted that paper could be used as material, they were—"repudiators."

The whole power of ridicule was let loose on them by the worshipers of "coin."

Asserting that the "precious metals," gold and silver, had been the world's standard in the past.

The Independent party of 1876 was a paper money party.

The "Metal Money Gang" (Jerome) decreed its destruction at its birth.

They began poisoning the public mind.

And secretly striking at our free institutions.

Deception had been, was then, and is now, the policy pursued.

This was done to hide the conspiracy, hatched more than a quarter of a century before, to—

Ultimately establish a gold standard.

“Coin” was the word used to belittle the Independents—who were paper money “fiatists.”

This “Metal Money Gang” saw an enemy in this new “fiat party” that was dangerous to the death point.

The demand for the issue of paper money was a mortal blow at the metal money system.

The Independent party demanded the true system.

Both gold and silver must pass from use as money material, or civilization dies.

THIS IS THE FIGHT NOW.

As the Independents adopted the “United States notes” as money, they sealed their fate in the eyes of the “Metal Money Gang.”

And because the “back” of these notes were “green” their supporters were nicknamed “Greenbackers,” in derision.

The golden calf worshipers and the disciples of the Ephesian goddess, became pious over much, in their devotion to “intrinsic value.”

And they are raving about it to this day.

To the discredit of their intelligence on the one hand and the debauchery of their morals on the other.

It was done to smirch the advocates of paper money and destroy their influence with their fellow men.

It was done to aid a “money conspiracy”—that has bloomed into proportions to ruin without a parallel in all the past.

The advocates of a higher civilization were called “weak minded,” fit only for the “asylum.”

The “metal standard” men, whether their idol stands on two legs (silver and gold) or on one (gold)—fought the paper money men then and they fight them now.

In spite of all opposition, the new party made a fearful breach in that infamous thing—*intrinsic value*. Polled three hundred and fifty thousand votes in 1880. And would have been victorious ere this, but for treachery and money, corruptly used, as in the betrayal of Christ, by Judas and the priests.

Then these tyrants of a “gold conspiracy” said—“Divide

and conquer." "Time must elapse and other issues to distract the people be raised." This was flashed from the greatest "wealth center of earth," to our shores, "and two parties have rivalled each other in carrying on this decree of the money kings of Europe."—Snodgrass.

The education by the new party was on the central truth, that money answereth all things—

AND THAT MONEY PAPER.

The death of such a party was decreed.

"Let division and confusion come to destroy this spawn."—Armstrong.

The anti-monopoly party was gotten up to divide the forces.

Those who were not paper money men led the fight.

The money power managed the job so successfully that it deceived the elect.

By 1884 two parties were in the field—both "anti."

A condidate for president was nominated by both—the Greenbackers and the Anti-Monopolists.

And the people were "distracted," and the money power laughed.

The greenback was the true successor.

"It was still a paper money party—but was anxious to "load up with issues."—Munn.

It talks of one of the legs of "silver" of the Image set up by the "Metal Money Gang."

Wanted in the platform.

The virus of "other issues" began to work in the party—of one idea at first.

The editor of the *Sentinel* opposed a motion to amend the platform of 1884 by inserting a resolution demanding the remonetization of silver.

He said we were not "coin champions, but a paper money party."

And he was right.

We know that it is the volume of money that regulates prices—hence the crime of demonetizing silver to lessen its volume.

It was a measure to contract the volume.

Gold and silver both gives the larger volume.

Therefore both should be used to the fullest extent—till both are abandoned.

For they are wholly insufficient to supply the amount of money needed by the people to do the business of the country—where our *per capita* debt is \$300.00.

This is the whole of it in a nutshell.

By 1888 the “single tax” question, as a measure to “distract” and “divide” was thrust upon us.

And as many as seven industrial organizations were in the field.

All having the effect to “distract,” “divide” and gain “time,” which was the prime object of the “Metal Money Gang.”

In the meantime the two dominant parties got in their work.

Got “time,” “distracted” and “divided” the people.

By sham “issues,” “loud talk” and a “subsidized press.”—Seitz.

We, in the main, stuck to paper as a primate, “but loaded up with a mighty load of stuff.”—Owens.

Thus we reached 1892 and both old parties declared for silver by “straddling.”

“As soon as all nations agree to it,” or words to that effect.

The People’s party stuck to paper, “but had many strings to its bow.” Silver was one of them.

The country sectionalized. The west and south, to an extent, voted with the People’s party, and a million and a quarter of votes were polled.

But to claim that as a victory for paper money is to be foolhardy.

Paper money.

That is the soul of the party.

There it must win or all is lost.

Then, where are we at?

“We came, we saw”—we did not conquer.

The game of “distracting,” “dividing,” has worked like a charm.

1. We have those who believe in a single gold standard.

2. Those who believe in a gold and silver standard, combined.

3. Both holding in their platform that a paper money must be issued, convertible into "coin" at the option of the holder, to make the volume "ample to do the business of the country." That is 95 per cent on credit, so as to leave the people at the mercy of the "Metal Money Gang."

A gang as implacable as death, and as destitute of conscience as Sahara is of water.

The People's party has become the "Populists."

And in favor of full legal tender currency, legal tender for all purposes and enough of it to do the business of the country. The word "currency" includes gold, silver and paper.

The Prohibitionists make the liquor traffic the primate, and on the money question are divided; have members on both sides of the question. It is not a paper money party.

Then it is a fact, as we now stand, there is no sole paper money party.

And yet that is the question of the age.

We mean, the struggle now upon us—upon the world—is

1. Metal money, or

2. Paper money.

Both issued by sovereign authority, and by that authority only.

WM. P. ST. JOHN, BANKER, 1895.

"Perfection in money, thus provided, would involve the use of neither gold nor silver, nor any other commodity.

"Now, if my caution against it will be quoted along with my description of it, I will describe perfect money, to wit:

"Any convenient substance of about the 'intrinsic' properties of silk-ribbed paper prepared to defy the counterfeiter, issued by authority of the law of the

United States, and promise no redemption whatever, except acceptance for all dues to the United States, and also made receivable and payable for all dues and debts, public and private, within the jurisdiction of the United States."

This is the system of *honest* people, and only our *dis-honesty* is in the way of its adoption, says the distinguished writer.

THE REMEDY.

The following I published as my own views ten years ago of issuance and material:

The money should all be issued by the government and made full legal tender for all purposes. It should be sufficient in volume to do the business of the country without the intervention of credit, *on cash, strictly*. It should be stamped on material of the least possible commercial value consistent with fair durability—*on paper*. It should be furnished at the cost of making and issuing. It should be redeemable in labor and commodities only, thus making its use among the people perpetual. It should be ample in volume for the maximum of business, some of it to rest when business drops to the minimum. It should be put in circulation through national depositories, situate at the seat of government, the state capitals and county seats. In detail: It should be secured by land and products, returnable at any time, by the holder, to the depository. The rate for the use, 1 per cent to the nation, 1 to the state and 1 to the county, paid out of the taxes (or less, if that rate is above the cost of getting it to the people). The United States treasurer, the state treasurer and the county treasurer to be disbursing officers.

The state drawing from the national depository and the counties drawing from the state depositories, amounts equal to the demands of the people. The state being responsible to the general government and the counties to the state government for the money they receive. The citizen to draw from the depository in his jurisdiction for one year, but returnable sooner, if de-

sired, an amount equal to 25 per cent of the assessed value of his wool, wheat, corn and cotton crops—the four great staples. The lien for the return of the money to be the same that attaches for the payment of taxes. The products thus pledged to be kept in the store houses, connected with the rail and water carrying department, till needed for consumption.

The drawer of money can only use one of the four pledges at the same time. The right is reserved to him to draw twenty-five per cent of the assessed value of his land, if he has not used either of the product pledges. This system of issuance—shown by the price of these four staples—for a series of ten years, will furnish \$60 per capita circulating among the people.

Enabling each member of society to part with that which he has a surplus of and obtaining that which he lacks a sufficiency of—

Resulting at last, in the actual ownership of homes—in real estate.

The products used as a pledge being ample to keep the money floating to do all the business for cash.

The railroads nationalized, the proprietors settled with and the title changed from private to public ownership, and known as the rail and water carrying department.

With Cabinet minister, as other government departments.

The telegraph and telephone should be attached to the postoffice department and conducted by it.

Those who use them paying for use the amount necessary to secure revenue sufficient, and no more, for expenses of operating.

EQUIVALENCY OF EXCHANGE.

That which you cannot produce at all, get of those who do, on terms as advantageous as possible to both.

That which you have the greatest surplus of, get off on terms of like character. Having thus reciprocated, in the two extremes—where you had all and where you had nothing—the inside will adjust to these outside lines.

The nations over against you do the same thing, and thus the world fraternizes.

These peaceful regulations go on till arbitration takes the place of force, and earth becomes an empire of peace.

Here is the broad ground, to which the humanities in every nation are looking—

And the grandest names of earth are bending their energies to effect the blessed state—*a world disarmed!*

Arbitration the law of nations, instead of the law of force.

Heaping the wealth produced by all into \$100 piles, and the people into lots of 300; then, with his *legal wand*, “Let one of the 300 people take \$70 of the \$100, and the 299 people take the remaining \$30.”

About ten cents to each person, while we have to pay an annual interest of \$2,720,000,000.

THE PRECIOUS METALS.

“The stock of gold in the world to-day is \$3,582,605,000. The stock of silver, \$4,042,700,000. These are but a drop in the ocean of the world’s trade.”—(Suetsber.) About \$2.58 per capita of silver and \$2.52 in gold.

To attempt the settlement of international “balances,” in this unequaled age of trade and commerce, with a little “nugget of gold and a little pig of silver”—to say nothing of the fifty billion of domestic trade—is a folly, a sin, that only metal money men, blinded by the love of unfair gain, ever thought of.

Let the world fraternize on a basis practical—on paper “orders,” instead of metal “orders”;

For that is what “money” is in these “balances.”

It never can, on gold and silver “orders,” fraternize.

To attempt it on both of these idols of the past is to bring periodical bankruptcy.

And to attempt it on gold alone, is to bring universal repudiation of the deadly burden of debt now upon the world.

This struggle is for a higher individual and national life.

THE NEW AGE.

"The powers of darkness have sent forth their hosts to enter into tyrants, the rulers and officials of all Christendom, and Satan is about to work his masterpiece against the happiness of man. There is likely to be an effort made by the capital classes to fasten upon the world a rule, through their wealth *and by means of reduced wages*, placing the masses upon a footing more degrading than has ever been known in history. The spirit of money worship seems to be rapidly developing in that direction."—Ludback.

The holy books of the world declare that this age is to go out in trouble, unparalleled in the annals of time.

The Koran says it shall perish with distress.

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A frenzy for wealth will destroy our civilization.—D'Israeli.

"The world is crazy with greed."—Julius Jerome.

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"There shall come perilous times, men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unholy, lovers of pleasure, without natural affection, having a form of Godliness without power."—Bible.

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"The true will be aped that the untrue may be accomplished."—Sinelser.

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"The great hierarchy that is to startle this age, is the uniting of the Roman Catholic and Protestant churches in a formula, to meet, as they will claim, the dangers that free thought and liberalism are bringing on the world. The compact will be both political and religious. This will peril the whole earth and bring trouble as has never been before."—Osman Bey.

WHAT IS MONEY?

We have heard Republican speakers during the campaign say that a greenback was not money. The way these speakers do the thing is this: They have a treasury note (greenback)—say for five dollars. They read on the face of it, "the United States will pay bearer five dollars." Then they go on and say that this is a promise to pay money and is not money. And they go farther and say, by substituting themselves in the place of the United States, "I (giving their name), promise to pay five dollars to bearer." Then they go on and say, "All I can do to keep my credit good is to pay my promise in money; so, too, must the United States do—pay their promise." Then they emphasize their first assertion that a greenback—that is, a United States note—is not money, but a promise to pay money.

These are most specious and deceptive arguments, false, indeed, and made as they are, by men of the highest standing, they are doing a world of injury in demoralizing the people as to what the greenback is. These men are contradicted by both fact and law.

The Revised Statutes of the United States, section 3,588, page 712, in regard to the greenback, reads thus:

"United States notes shall be lawful money."

In this statute the United States says greenbacks are money. Republican speakers of high and low degree say a greenback is not money, but a promise to pay money. Which do you believe, the laws of the United States,

passed by Republican law makers, or a political mountebank, who, to carry an election, has to dispute the laws of the country?

The same fellows who hold up a National Bank bill and say, "The First National Bank of Jacksonville promises to pay bearer on demand five dollars," and will say to you that the bankers must pay that amount on demand or have their banks closed, and they know at the time that when you demand the five dollars in money called for by the bank note that the banker can pay his demand note with a five dollar greenback. It—the greenback—is money in the banker's hands—not a promise to pay money. Shame on such demagogues.

FRUITION.

Owning a \$100,000 bond, and because you own it the government hands you \$90,000 as a gift to fructify industry with, by loaning it at ten per cent. A man so situated, as he looks at the "blackbacks," can truly say: "Happy day that fixed my choice on thee, my 'bank baby.'" Then taking a fresh "cud" he cries with holy zeal and patriotic fervor: "Down with the rag baby."

BANK PRIVILEGES.

1. The National treasury holds their bonds for safe keeping, and collects and pays over the interest free of charge.
2. The government loans them 90 per cent of the market value of the bonds on twenty years' time at 1 per cent per annum.
3. Both the bonds they deposit and the money they receive are exempt from taxation.
4. The treasurer is authorized to pay them the interest on the bonds one year in advance without rebate.
5. They are authorized to receive deposits and to loan them out, and to reloan the currency they receive and thus

get double interest—one interest on what the government owes them and another on what they owe the government and the people.

6. After they have loaned out their money on first-class security, and pay day is approaching, the law of 1875 authorizes them to contract and retire their circulation, so they can create a panic, bring prices down, and bid in their securities at half their real value.

7. The same law authorizes them to inflate the currency without limit, and raise prices so as to sell their confiscated securities back to their owners at double the cost they were bid in at.

What would the bankers say if a crazy Greenback farmer should make the following demands upon one of their institutions:

Farmer—"Mr. Banker, I have a deed of a farm here which cost me \$10,000. I desire to deposit it in your vaults for safe keeping."

Banker—"All right. You will, of course, be willing to pay us for the care we bestow upon it?"

Farmer—"Not at all. I want you to loan me \$9,000 for twenty years at 1 per cent per annum in consideration of the deposit."

Banker—"Anything else?"

Farmer—"Yes; I want you to collect the rent on my farm and pay it over to me without trouble or cost on my part."

Banker—"Anything else?"

Farmer—"I want you to relieve me from all taxes, national, state and municipal, on both my farm and the money you loan me on my deed."

Banker—"Is that all?"

Farmer—"Oh, no; not by a jug full! I want you to pay me the rent on my farm a year in advance, without rebate."

Banker—"Well, what next?"

Farmer—"I want you to make me the custodian of your surplus deposits and when you require currency to meet current demands pay me 8 or 10 per cent for the use of it."

Banker—"What am I to get for all these privileges to you and sacrifices on my part?"

Farmer—"One per cent for the \$9,000 you loan me, one-half per cent on the deposits you make with me, and the glory of my confidence and the credit you will be honored with from my family."

TO THE IRISH PEOPLE.

READ AND THEN CURSE THE POWER THAT HAS SO WRONGED YOU.

"There are twenty million acres of land on the surface of Ireland—the half of this is owned by thirty-five men. Nearly all of these thirty-five nabobs, with hundreds of other landlords, are permanent absenteeees from Ireland.

"Taking the rent of ten million acres at 10s an acre annually, and the absenteeees draw the amount of seven and a half million pounds sterling a year. This has been going on time out of mind, but we reckon it up only from the time the Irish parliament was suppressed up to 1879, a period of seventy-nine years."—*J. W.*

PLUNDERED IRELAND.

How the Irish People by Process of English Law are Robbed and Impoverished.

AMOUNT OF MONEY STOLEN FROM IRELAND

Since the Union of That Unfortunate Country with England.

ESTIMATE.

Absentee landlord drain	£ 570,000,000
Custom and revenue	380,000,000
Compound interest	6,945,000,000

Total amount of plunder £7,895,000,000
—*Irish World.*

Here is the cause of Ireland's woe, here the reason of her dying want.

God's land has been robbed from God's bread-eaters and they left to die.

Here is the page of death's history, written in lines of sin—*thirty-five men owning ten million acres of land.*

Material wants must go unsatisfied forever, if this spoilation continues. Here is the secret that fattens the tomb.

Here the fact that tells why Irish mothers die on the heaths.

Here is the picture that all Christendom is looking at—
*English law robbing
Irish labor.*

Ireland the richest.

Ireland, the Green Isle.

Ireland, the Emerald; whence the warriors, poets and orators of the country have sprung.

Ireland, murdered at the hand of English misrule. Ireland, whose thrilling song will live forever.

“The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.

So sleeps the pride of former days
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more.” —*Moore.*

And as the Irishman thinks of the times that are passed and the days of other years, there creeps into the heart memories that stir him, till his face is baptised in tears.

And as he moves upon the earth, an exile from home, the sweet melody, once the pastoral of his native heath, rings out in sadness—

"I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garland dead
And all but he departed!"

Material wants with the Irish is a question of life and death.

Hope on, the day dawns, the regenesis comes.—*J. Harper.*

LANSING, Mich., July 2, 1881.

The camp meeting at this place is going on and is a grand success. Some twenty-one states are represented and the crowd is increasing every day, and has been from its commencement on Tuesday. In moral power and intellectual force there has been no meeting that would measure up with it in this state in two decades of years.

There has been some as grand speeches made as have ever been made in Michigan. The principles of republican government have been discussed from as lofty a standpoint as those which inspired the patriot fathers of the Republic. And the feeling has been of that broad, Catholic kind which is always manifest among those who are moved by purpose—one and one common end. The representative men of the party were there, and so the speeches were varied in scope and manner of delivery. But with all the differing shades of thought and modes of expression, there was an agreement as to the grand propositions of the Greenback party. The discussions were generous in sentiment and noble in expressions and free from abuse of anybody. It was not men, but principles; not tirade, but argument.

In all that pertains to high purpose, manly instinct, intellectual out-reach and moral heroism, the meeting was a model worthy of the men and women who participated in it, and in all these it was a grand success.

Lansing, the capital city of Michigan, is a beautiful one, beautifully surrounded and tastefully built. The population is about eight thousand, and is on a steady

increase. It is well supplied with public buildings, churches, schools, hotels, etc.; the capitol building being a very elegant structure, and commanding an extensive view.

The people are hospitable, intelligent, and make the stranger feel at home while among them.

The fair grounds, in which the camp meeting was held, is one of the finest in the state, and we doubt if a finer one can be found in the state. The shade is magnificent; the soft maple is spread over it so as to exclude the too intense heat of the sun, turning the whole area into a park interspersed with well defined walks and drives, making it have the appearance of one of the sylvan shades described by Scott, as bordering on the Elysian fields. It is seated so as to give ample opportunity for rest and contemplation, as we view from these the panorama of all that is going on over the grounds. All in all, it is a place that one, if not inspired by it to write poetry, can read it with a sense of pleasure not enjoyed in a less romantic and picturesque place. The buildings for the purpose of carrying out the fair, are substantial and well adapted to the end for which they were erected, and are worthy of the people of Michigan who planned them.

The stand and seating arrangements for the camp meeting were fine, happily conceived and fully amplified in detail, and added greatly to the beauty and comfort of the occasion. As to the stand and decorations, they were tasteful to the highest poetic degree. Mottos, inscriptions, couplets, together with profound maxims, in both ethics, morals and law, adorned its walls, these being relieved and enhanced also in beauty by the skillful festooning of evergreens,

"Like creepers on the walls of time,
Hanging in blissful ease."

The floral decorations, offerings and mementos were grand and inspiring. The great rod setting in the center of the speakers' platform was a *rara avis*, made up of the choice and delicate of the whole family of flora. And there through the entire meeting, gave its presence like

"A thing as chaste as a holy cross of roses,
And charming as a naiad's song."

There were some touching and most pleasant incidents worthy of special mention—kind of heart offerings—so delicate and touching as to refresh the face with a baptism of tears.

The giving of the flower token in the shape of a horse shoe, by the ladies of Lansing, to "Uncle Solon," and his manly response, is one of them. It was a beautiful offering, made up with all the care and taste of the noble women who conceived and executed it. Large, chaste, beautiful, it lay in its box, about as large again as an ordinary horseshoe, composed of the very finest of the floral family. Thus it lay as it was passed to the hero of them "Steers." As he looked upon them—taken wholly by surprise—then as the stillness was complete, there came the words: "Presented by the ladies of Lansing to Uncle Solon." And the silence for a moment seemed more intense. Then came, in choking utterance: "God bless the hearts that conceived and the hands that gave."

Then Uncle Solon went off in one of his happy strains and said he would carry it to "Aunt Ann," and it should be made a household memento. The wild flower of Texas and the rose of Maine should blend in one kiss with the "bokay" from Michigan, and all be cherished as the apple of the eye.

Tears and enthusiasm blended and the scene for a few minutes was touching and feeling to the highest degree. And similar to it was the one where the same ladies presented a like offering to General West, which brought out one of the noblest of sayings from that big-hearted man.

It was a beautiful wreath of flowers, and when presented to him by the committee with,

"The women of Lansing on behalf of the Greenback women of Michigan, send to their Greenback sisters of Mississippi this love greeting," a shout went up that made the welkin ring.

The general could not speak for a minute, but then said:

"I accept it in the same noble spirit in which it is given

and will present it to the Greenback women of Mississippi as your offering, and then, as far as we are concerned, the Union is restored truly."

Many other agreeable incidents occurred, many laughable episodes burst upon the crowd, causing uproarious hilarity and hearty hand-clapping, the detail of which would be too long for this letter.

The band which entertained the people, calling the assembly together by their stirring notes, is no ordinary one. Some of the grandest pieces were executed by it. The make-up and distribution of parts, so as to make a harmony perfect, has been studied and executed to perfection.

We never heard sweeter strains than were sent forth in course of the meeting. Pieces were performed in tones so soft and distinct that one was wooed by them, as by the song of the Zephyr.

Praise was in the mouth of all in regard to the gentlemanly qualities and high musical attainments of the members of the Lansing Knight Templars' Band.

The unrivalled Glee Club, of Jacksonville, Ill., Professors Lurton and Stout, gave more than satisfaction. Their magnificent singing was more than a success—it proved them the best platform glee singers in the country. * *

Everything moved just as smoothly as oil in the management and conducting of the daily exercises.

We were compelled to leave before the feast was over, to be at another place on the Fourth of July, but from the grand things achieved up to 9 p. m., Saturday, we had evidence of an unbounded success and that the camp meeting programme, incorporated for the summer and fall campaign, will achieve the grandest of results, and lead to an organization and massing of forces that will prove resistless.—*J. Harper.*

INSANITY.

What is this fearful malady—insanity? At this time an inquiry is pertinent. The president of the United States has been assaulted with the most deadly intent to kill him. That killing (if he dies) will be murder if the party making the attempt had the mental capacity to conceive the act and physical ability to execute the design. Murder is for a person with malice aforethought to take the life of any human being. That is, the purpose must be deliberately, maliciously and unlawfully formed and then carried out in order to the crime of murder.

“Murder—act of unlawfully killing a human being with premeditated malice.”

“Assassination—to murder by secret assault.”

It will be seen by the definitions above that it is essential to both “murder” and “assassination” that the act must be the result of “premeditated malice.”

Now then, if a person is capable of exercising his mind in “premeditating” a thing is he insane while thus acting? What is “premeditated?” Can an insane man exercise the mind so as to go through all that is included in the operation of premeditation?

“Premeditated”—“conceived,” “designed,” “contrived beforehand.”

Now, if a man can “contrive beforehand,” and then after his plans are perfected he go and consummate the act he had before contrived, why should such a person be released because he is called insane. That would excuse everybody in the world from being punished, and insanity would become the panacea for murder—that is, the punishment for murder.—*J. Harper.*

THE WORK IN THE FIELD.

The senior,* under the appointment of the Lecture Bureau, has been filling an engagement in Missouri. The work in the field is more than prosperous, is more than successful. And this, too, in the business season of the year. The harvest just concluded, the threshing in the very midst of its hurry and the grass and oat crop coming on makes the farming interest of Missouri in the month of July, one of hurry, labor and perseverance. Notwithstanding all this the people left their work and came to the meetings at the appointed places and gave rousing responses to the words we uttered.

The weather, too, was, and is still, hotter than has been known for years, yet this did not keep them away, but at every appointment we had a big and splendid meeting.

At Warrenton, our first speech, we had propounded to us by a gentleman, this question: "How can you make money out of nothing?"

We answered we did not think it could be done. We further remarked that the leaders of both the old parties had been trying to do that impossible thing for several years, but had not succeeded in "making money out of nothing," but they had, during the same time, "made to themselves lots of property by opposition to law." That is, they had "made property for themselves out of nothing by taking it from their neighbors."

From Warrenton we took our journey to Mexico. Not the Mexico that Grant has lately returned from, but the beautiful little city of Missouri. And then we had to use the beautiful language of Doiter Doodridge: "High flyin' and deep divin'."

We were called a "fool" and we took the compliment in the spirit in which it was given.

We answered the young sprig who gave us the high title that God always took the foolish ones to confound the wise, and that I was glad to be used to "confound" as

wise a man as he. After that the same person asked me to take a—drink of water with him. But we were on our way to the train, having drank coffee at the hotel to such an extent as to preclude all desire for "water."

Another long ride took us to Marshall, and there we met hosts of friends. "My friend" Miller, of the *Slater Monitor*, took us by the hand as soon as we "lit out" at the "tavern"—for that is what they call their hotels out there—and shook it, "you bet," as it has not been since he and I met at Meredosia in 1877, and my speech there, as he told, converted him to be a Greenbacker. Well, at Marshall, a young lawyer gave out that he would answer me, and I sent him kind words and told him to "pull in," as it was a free fight.

The hall was packed to its utmost and the weather as hot as it could be, and the sweat poured from the perspiring body till shirt collar went down as a cabbage leaf in boiling water.

The question was asked in kindness, so we answered it in equal kindness: "Is not gold the universal money of the world?"

We answered that there was NO SUCH THING AS MONEY OF THE WORLD. That statement was the clap-trap of demagogues and charletans to cheat the voter and mislead him. That every nation claimed and exercised the supreme right of making its own money. We gave the instance recorded of the case in 1847 in England, where gold is the standard, the LEGAL TENDER MONEY, and that is all the kind of money there is—LEGAL TENDER.

We gave the instance, when, in 1847, a man who had 20,000 pounds sterling silver in the bank of England he was forced into bankruptcy. For five thousand dollars, because for his whole one hundred thousand dollars in silver, he could not get a loan of the small sum of five thousand dollars. Gold was money, silver was not. So for one twentieth of what he owed the bank, he was forced to the wall and ruined, and that, too, when the bank held nineteen times as much silver as the man owed the bank.

Then, as contrast to that showing, we cited the case in 1854, of the man who, in Calcutta, India, had in bank

60,000 pounds sterling, in gold, and owed ten thousand dollars, and yet he was forced into insolvency and crushed because with three hundred thousand dollars in gold in bank, he could not raise on it ten thousand dollars to pay his note.

In Calcutta silver was money and gold was not. So a man with thirty times as much gold in the bank as he owed, could not pay his debt and was ruined. These illustrations put a face on the case and my young lawyer friend by the time I had got in my three hours, concluded he would put off his reply until he could see Senator Vest and learn from him whether it was a fact that in early times in Virginia, tobacco was used as money and a lot of "Chewers" got hold of the money and "chewed" it up, thereby contracting the currency and bringing on a panic, or words to that effect.

Well, we had a good time and "Laid on Mackduff," etc.

*Colonel Jesse Harper, Gen. Ed. *Advocate.*

"CONSPIRACY OF WEALTH."

THE MYSTIC BABYLON OF REVELATION; A HIERARCHY,
POLITICO-RELIGIO, OF EVIL.

ANOTHER ELOQUENT AND CHARACTERISTIC LETTER FROM
COL. JESSE HARPER.

Col. S. F. Norton, Editor *Sentinel*:

"The powers of darkness have sent forth their hosts to enter into tyrants, the rulers and officials of all Christendom, and Satan is about to work his masterpiece against the happiness of man. There is likely to be an effort made by the capital classes to fasten upon the world a rule, through their wealth *and by means of reduced wages*, placing the masses upon a footing more degrading than has ever been known in history. The spirit of money worship seems to be rapidly developing in that direction."—Ludback.

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* * * * *

These strong statements are but the formulated record of the past. History is repeating itself. Man, as of old, has corrupted his way on the earth.

The right and the wrong have waged their fight from the gates of paradise to this hour.

The struggle is for the life, the harvest time is here.

He who looks for peace under present conditions will be disappointed: The time for separating tares and wheat has come and it is like dividing the soul from the body.

Every nation on earth is against God, against humanity.

Their emblems are bloody and cruel—Lions, Bears, Leopards, Dogs, Eagles, Snakes, and Nondescripts. All these are life-destroying, flesh-eating monsters.

The earth, through its long centuries, has been dominated by them. The end is near.

Truth is at the throttle-valve to run the car of justice over the steel-clad way to a government of the people.

The "Conspiracy of Wealth" has a lie at the throttle valve, running the car of Juggernaut over a highway, made of the bodies and souls of men, to a government of a class.

This has gone on till heaven is appalled;
Hell jubilating.

Liberty cries "halt."

Humanity cries "help."

God hurls Babylon into the ocean.

Earth jubilates!

In her was found everything that the unholy passions of man trafficked in. The catalogue of her commerce fills the heart of this age as full as sin fills hades.

This is the price current of the board of trade of great Babylon.

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and of marble, and cinnamon, and odors, and ointments, and frankincense, and wine and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men—and the fruits (sources of wealth) that the soul lusted after."

How the "Conspiracy of Wealth" wept as this "queen" sank out of sight.

Uncovered, appalled, as her smoke ascended, the habitable globe cried—"Alas, alas, that great city decked with gold!"

The "Conspiracy of Wealth"—politico-religio—is Sin's masterpiece.

It murders humanity; it insults God.

It thrusts itself to the front;

It dominates the state;

It dominates the church;

Every wrong to man is perpetuated under the forms clerical and civic.

Under the compact the church and the state make the earth a battlefield—Death's recruiting station.

The "Conspiracy of Wealth" rules states, dictates their policies and makes their laws.

It governs the church, dictating its creed and ordering its march.

The age is a misnomer.

Christianity is a hierarchy of false pretense; a counterfeit millennium. It must give place to the hierarchy of the skies, the millennium of the Christ.

We are at the very birth of a higher dispensation, at the very door of the disenthralment of Christianity—*the restitution of the earth.*

THE EGG OF THE SERPENT.

The egg of the serpent was laid during the war that has hatched into a million.

In 1862

The "Hazzard Circular" ordered the march to be made—by the "Conspiracy of Wealth."

The aim was to subvert free institutions *by enslaving the masses.*

This malign "influence" (power) took possession of the three co-ordinate branches of the government—executive, judicial and legislative.

And to make their work have the sanctity of religion—bound the church to this three-headed monster.

The cry was to be a plausible pretext to hide the secret villainy.

The state and the church must cry aloud—both law and religion must back the conspiracy.

The trail of the serpent is witnessed in the ruin of twenty-five years.

1. The two exceptions on the greenback.
2. The National Bank act.
3. The Contraction act.
4. The Credit Strengthening act.
5. The Funding act.
6. The Demonetizing act.
7. The Resumption act.

All cemented by the clamorous lie—"public credit, public honor."

The land grants, equal in extent to nine states like Ohio, exempt from taxation and not subject to settlement by homestead or pre-emption.

This gift of an empire, as large as the six New England states, New Jersey, New York, Pennsylvania, Ohio, Indiana and Michigan, was the morsel thrown to the railroad corporations.

Then bonds to the same corruptly created vampire, in amount (now) equal to one hundred million dollars.

The "Conspiracy of Wealth"

Dominates the land;

Dominates the coal;

Dominates the gases (illuminating and heating).

It dominates the public functions of the government.

Has taken hold of the reserved rights of the people and runs them as private enterprises for its own emolument.

* * * * *

The "Conspiracy of Wealth" descends to details. It reduced wheat, from 1866 to 1888, from \$2.05 (coin) per bushel to 68 cents per bushel.

It reduced wages from the highest to the lowest, from \$2.03 per day in 1866 to 84 cents in 1888.

It caused more failures than in any 54 years.

It caused more felonies than in any 48 years.

It caused more murders than in any 50 years.

It caused more lunatics than in any 55 years.

It caused more suicides than in any 60 years.

It caused more divorces than in any 65 years.

It assassinated Lincoln and Garfield.

All this in a quarter of a century!

It increased burdens and lessened ability to bear them, then scourged the crushed victims for complaining of the added burden.

It grew millionaires from 10 in 1866 to 5,000 in 1890.

It created tramps by enforced poverty—for, making millionaires (by class laws) results in tramps as marriage results in offspring.

It destroyed hope, engendered despair, and caused sorrow in heaven.

It swelled the debts, from six billions in 1866 to Thirty-Five Billions in 1888.

And these debts do not represent Ten Billions of *wealth*!

The Twenty-Five Billions is watered stock—fraud.

It robbed labor everywhere to enrich the money class.

LABOR DEGRADED—MONEY EXALTED.

Wealth produced has been wrested from the producer without equivalent. The equations of production have been balanced by Greed, so that, of the wealth produced per capita, Labor has two-sevenths and Money five sevenths.

It has ruthlessly destroyed homes!

Five-eighths of the people owned their homes in 1866 and only three-eighths were tenants. In 1889 only three-eighths owned their homes and five-eighths were tenants.

It caused the crime of all crimes, by fastening on the people the awful condition, viz.:

Land and products lower;

Debts greater;

Money higher than it has been in a century the globe over.

The “Conspiracy of Wealth” guided by the masked hand of Money—

Owns and controls the Executive;

Owns and controls the Judiciary;

Owns and controls the Legislatures of the nation.

Unless this iron chain that binds our government to corporations, combines and trusts is broken we will become landless tenants and groveling serfs.

The "Conspiracy of Wealth" has manipulated the "silver question" and contracted the whole volume of money so as to shrink prices 30 per cent and appreciate gold 43 per cent.

And the government is supinely looking on while one scheme after another is attempted to hold silver in a subordinate place, and thus keep the volume of money small. And these schemes, some one of them, will succeed—money has its way.

If the people were educated sufficiently to sustain a true civilization they would *demonetize both metals and use paper money!*

This would be a blow at the heart of this monster!

Such a step would exalt Christianity and ennable government and multiply happiness, by ratios untold.

But we are barbarians—use metal-money—and allow three per cent of population to own seventy per cent of the wealth.

THE REMEDY.

The "Conspiracy of Wealth" must be abolished, its methods utterly destroyed.

This can be done peaceably if the people will.

The reserved rights of the people, embraced in the constitution, must be restored to them.

Every franchise of a public trust, granted by the law, must be revoked and all public functions, that are sovereign, operated by the government, the agent in the interest of all the people, at cost of maintenance.

The government must be brought back to the performance of justice, so as to secure public tranquility.

A high salaried official class will destroy liberty, as a high salaried ministry will destroy pure religion.

Pay for like duties in the same ratio as paid for like services in private life. The high emoluments now inhering to office-holding creates a mushroom nobility. It leads to buying office because "there is money in it." It is the bastard offspring of effete aristocracy. It is the other angle of a titled nobility, without the culture and refinement. It is shoddy and fills office with shoddy men.

Strip our institutions of the sickly surroundings of nobility;

Make the buying of office and corrupting the ballot, felony.

And for the second offense make it capital.

In the spirit of the words of Mr. Lincoln, make this a government of the people, by the people and for the people.

Money is the soul of the "Conspiracy of Wealth."

It is the corporation of all corporations, the combine of all combines, the trust of all trusts.

The present mode and use of it must be rooted up and annihilated. As it now stands it creates a class who deal in money; generally they are wholly ignorant of the functions of money, and those who know suppress their knowledge for the advancement of their gains.

As the system now stands and as now used, it leads all other branches of sovereignty in destroying conscience and generating crime.

It is at the bottom of the troubles now shaking Christendom.

The emission of money is solely a sovereign act. To bestow it on individuals is to ultimately ruin them and destroy civilization. Its love in human hearts is a deadly distemper.

Our government intensifies that malady by increasing Selfishness and Greed. This power over the money must be restored to the people—who are the sovereign power. Let the government manufacture (make) all the money, enough to do the business—*without credit*.

Place in each state capital, under proper authority, an amount sufficient for that jurisdiction.

Then at each county seat—where the titles of the lands are recorded—place enough to supply the wants of business, and *demands of the people*.

To be furnished at cost—at a low rate of interest—on landed pledge, to be returned to the depository at any time at the option of the receiver.

And encourage the use of money, as we do the use of stamps.

And all money being *money*, as all stamps are *stamps*,

it could no more be cornered than can stamps be cornered.

And there would be no more speculation in money than there is in stamps.

And there would be no more fools who would load themselves down with money than fools now who load themselves down with stamps. Both systems would regulate themselves to the advancement of humanity.

For, as the more postage stamps that are put away from each, the more rapid is the growth of Christian civilization.

So, it would be with money.

And neither of them (money and stamps) are of any value or use till they are put away—till you part with them.

Neither could or would it be “cornered” any more than stamps can be “cornered.”

All railroad charters should be repealed and the roads capitalized and run by the government, the agent of the people, at cost, which would be about three mills a ton a mile, while under the present management it is about fourteen mills a ton a mile. More than four times as high as in any other civilized country.

The settlement should be made on a liberal basis, as these franchises have been granted—*which they should not have been.*

Give to those now in control, their money and three per cent on it, deducting what they have received, less expense, and thus the system would change without friction.

7. Take all the land granted back—it should never have been granted—making an equitable settlement in regard to it. Then hold it for homes exclusively, to be ready when needed. And not to pass from public domain—except for homes, to be determined as to amount—by *actual occupancy and use.*

That not needed for use to be held by the government, the agent, as public domain. If, while it is public domain, any wish to use it—for grasses, or any other appendage—so as not to injure it, let them use it, paying for the use, and the money so received to go into the public treasury to lessen taxes.

In order to make those holding large grants willing to let them come back to the people let them be taxed double the amount of occupied, used lands. This would decentralize land, increase homes, and diffuse happiness.

No non-resident alien should own land in this country—no land should ever have been sold to them. Change the law and give them reasonable time to sell. If they do not sell, then the government (the agent) should pay them a just price for their lands and let it become public domain as all other lands—except those occupied and used as homes.

8. Tax all the lands (except the public) and raise balance of revenue to support the government if any is needed, by an income tax *beginning above one thousand dollars*. Inaugurate and encourage a policy to enable each family to secure a home—*actual occupancy and use to be the title*, paying for it the cost of allotment, setting it from the public domain.

Exempt such home of the family to the amount of one thousand dollars, from taxes and all liens.

Natural gifts to the race, stored in the earth, beneficial to man, should be under the control of the government, the agent, and worked for the benefit of all the people alike.

These general outlines, if utilized, will make this earth, in some degree, what seers, prophets, patriots, *men*, in all ages by-gone, have prayed for, sung of, and which we think the Bible promises, justice requires and humanity is now crying for with a cry that moves the heart of God.

J. HARPER.

818 N. Gilbert St., Danville, Ill.

FROM COL. JESSE HARPER.

WITH ELOQUENT WORDS HE DESCRIBES THE PAST AND PRESENT.

AND WITH PROPHETIC PEN FORETELLS THE NEW AGE.

PRACTICAL SUGGESTIONS FOR THE ELEVATION AND BETTERMENT OF MANKIND.

“SOCIETY WILL AT LAST BLEND IN UNIVERSAL BROTHERHOOD.”

Danville, Ill., June 30, 1893.—Col Norton, Editor *Sentinel*:

THE NEW CODE.

Statutes of Justice and decrees of equity will herald the advent of the New Age.

The mighty Land, Transportation and Money problems will be correlates;

And their co-working will bless mankind.

Just taxation will wipe out the fiction incident to unjust discrimination.

These principles of right, thus used, will mould men into a brotherhood.

Government, as manipulated, has grown our infinite resources into a Conspiracy of Wealth.

This conspiracy must be abolished;

Its methods destroyed.

Statutes of justice and decrees of equity will do it.

The reserved rights of the people, embraced in the constitution, must be restored to them.

Every franchise of a public trust, granted by law, must be revoked.

All public functions that are sovereign must be carried on by the government—

In the interest of all;

At the cost of maintenance.

The government must be brought back to the performance of justice;

So as to secure public tranquility.

“Economy of resources is a virtue,”

“Waste of substance is a sin.”

A high salaried official class will destroy liberty;

As a highly paid ministry will corrupt religion.

Every officer to serve the public must be elected by a direct vote of the people.

Pay for duties public the same paid for like service in private life.

Strip office of all emoluments;

Make the holding self-sustaining;

Not a thing in the “political market”—

To be secured through money.

The corrupt surroundings of official life is debauching.

It leads to “buying office”—

By patronage.

It is the germ of aristocracy.

It spawns an untitled “nobility”;

Without culture.

Strip our institutions of the sickly surroundings of royalty.

In the language of Mr. Lincoln, make this a government of the people, by all the people and for the people.

Disfranchise the sellers of their votes.

Send to the penitentiary those who purchase the votes.

THE NATION TO MANAGE ALL PUBLIC FUNCTIONS AT COST.

IN THE INTEREST OF ALL THE PEOPLE.

Every special privilege to be abolished,

Every law to be alike equal to all.

Close the bottomless pit of Contraction.

“Ruin its mission, hell its home.”

“Death on the pale horse”—

Enacted into law!

Abolish the debt Moloch,

“A contrivance against divine law and human reason.”

Abolish the “bank of issue”—

Demon.

“It coins the sweat of labor into gold—for Tyrants.”

To *shrink* the volume and leave the debt is Robbery.

In doing it the government makes itself the Complement of

Perdition.

Abolish the policy of greed.

On it stands Church and State shouting: “It is God’s time.”

This tabernacle of Mammon is built on;

The non-right of money,

The non-right of transportation,

And the wrong use of the

Public Domain.

The record of the past must be changed.

The land stolen by the despot,

The carrying done by the syndicate.

And the money of the triumphant plutocrat—

Must all be restored to the people.

These children of greed have made the world a “region of despair.”

Egypt, Babylon, Persia, Greece and Rome.

All traveled this road to death.

The march of civilization began in Egypt; died in Rome.

“Life unbearable, no hope.”

Stop modern God-robbing—Robbing his children.

William the Conqueror stole England.

His descendants are stealing the world.

The Republic condones the crime and aids the larceny.

Stop framing iniquity into law.

Stop the infamy of redeeming one “money” with another “money.”

Stop swapping “dollars.”

A duplicate of selling Christ for silver.

Stop this piratical cry, “Capital” controlling “Labor.”

It murders liberty!

Stop this slander against God—"overproduction";
When millions are starving;
And our cities a lazzaroni.
Stop tempting men to crime—
When punishing them for the act.
Labor is prior to Capital and shall rule.
Capital is the fruit of Labor and shall serve.

LAND AND HOME.

1. The human race have Almighty endowment in the earth, by title indefeasable and inalienable.
2. Each one is entitled to a home, indefeasable and inalienable.
3. Government is a divine appointment, with functions to carry out these endowments:
 - a. Limited homestead to the point of necessity.
 - b. Exempt homesteads from all taxes, liens and charges, whatever.
 - c. The government to hold all unoccupied land for homes only.
 - d. Homes to be acquired at the minimum cost of allotting them.
 - e. Each to acquire homes on the same terms—necessary quantity.

Then the earth shall be a peaceful habitation.

These are great statutes of justice and decrees of equity.

Land grants to corporations are in violation of them, as well as of the Divine law.

They centralize the land and destroy homes.

They divert the title,

They create monopoly,

They tend to a landed gentry,

They foster aristocracy,

They burden the family—

And ripen the world for destruction.

We affirm:

1. The family is a sacred institution;
2. The house is the "castle" of this God-endowed relation.

From it we correlate:
Homes free,
Homes indefeasible,
Homes inalienable.

On these government of the people, by the people and for the people can be maintained.

Every empire of the past reached its highest estate when most in accord with these views,

And declined as they parted from them.

Their total abandonment brought death.

HOW ACCOMPLISHED.

Take back all the lands granted, making an equitable settlement in regard to them.

Then hold them for homes exclusively, to be ready when needed.

And not to pass from the public domain—

Except for homes, to be determined as to amount—by use and occupancy, according to the needs of the family.

This applies to cultivated lands and not to the city holdings.

That not needed for use to be held by the government

As Public Domain.

While thus situate, if any wish to use it for the grasses, or any other appendage, so as not to injure it, let them use it, paying a stipulated price, the money to go into the public treasury for the benefit of all.

To incline those holding large grants to surrender them to the people, to again become public domain, *tax them double the value of land used for homes.*

Make it impossible to hold land for speculative purposes.

Statutes of justice and decrees of equity will not tolerate

Land speculation of cultivatable soil that is rural.

This policy would decentralize land, increase homes and diffuse happiness.

A non-resident alien should not own land in this country. Land should not have been sold to them.

Change the rule.

Give them reasonable notice to sell their lands.

If they refuse, then the government shall pay them a reasonable price for their lands and turn them into the public domain.

All of them to be public domain except the lands occupied as homes.

A graduated income tax, beginning above one thousand dollars.

Inaugurate and encourage a policy to enable each family to secure a home —

Actual occupancy and use to be the title,

Paying for it only the cost of setting it off from the public domain.

Exempt such home of the family from all taxation and liens of any sort

To the amount of one thousand dollars.

Natural gifts in the earth common to the race, beneficial to all men, to be under the control of the government and open to all—for the benefit of all the people.

RAILROADS.

All railroad charters should be repealed,

And the roads valued and operated by the government as the Railroad Department, the same as any other of the departments;

Allowing the owners now, to retain five-eighths of their value, as an investment,

Paying them out of the earnings three per cent per annum, till final liquidation and full ownership by the people.

The roads to be run at cost of operating.

That is, a schedule of prices to be paid by the people for the use they require;

Sufficient in amount to pay the interest, while needed; sinking fund and running expenses.

This would be about three mills a ton a mile for freight, and one cent a mile passenger fare.

While now it is fourteen mills a ton and three cents for fare.

Nearly four times what it is in proportions of other civilized countries—as Belgium, Hesse Cassel, etc.

The settlement should be made with the present owners on a liberal basis, as they have acted in pursuance of law.

Give them three per cent on what they have put in and deduct what they have received, charging them three per cent on it, and reach an equitable adjustment between the outgoing and the incoming management.

Land grants would be determined and adjusted under the rules before described.

Thus this great national necessity would change from corporate control to government—to an almost infinite advantage to the business of the country, in its vast volume and to the people in their convenience of travel, at so reduced a rate.

Other countries have tried it and it has been found safer and cheaper.

MONEY.

The issuance of money is a requisite of sovereignty.

It can be coined, *made* of any material the government issuing it may select.

The legal question in the United States has been settled by the Court!

"As the act of February 25, 1862, declares that the notes of the United States shall also be lawful money and legal tender in payment of debts, and that act has been sustained by the recent decisions of this Court as valid and constitutional, we according to this decision have *two kinds of money*, essentially different in their nature, but equally lawful."

Here the Court of the United States puts metal and paper money on the same constitutional ground, both lawful and constitutional.

In a later case, the last one before the Court, they are equally clear.

The case of *Sullivan vs. Greenman*, in the Supreme Court of the United States, March 3, 1884, the question

at bar was, the Constitutionality of the Act of Congress of May 31, 1878.

"Congress has the Constitutional power to make the treasury notes of the United States a legal tender in the payment of private debts in time of peace as well as in time of war."

The Court says: "The single question, therefore, to be considered, and upon the answer to which the judgment to be rendered between the parties depends, is, whether notes of the United States issued in time of war, under Acts of Congress declaring them to be a legal tender in payment of private debts, and afterwards in time of peace redeemed and paid in gold coin at the treasury and then reissued under the Act of 1878, can, under the Constitution of the United States, be a legal tender of such debts."

"Upon full consideration of the case, the Court is of opinion that they can."

"We are irresistibly impelled to the conclusion that the impressing upon the treasury notes of the United States the quality of legal tender in payment of private debts, is an appropriate means, and is plainly adapted to the execution of the undelegated powers of Congress, consistent with the letter and spirit of the Constitution."

"Congress is authorized to establish a national currency—either in coin or in paper—and to make that currency *legal money* for all purposes, as regards the national government or private individuals."

"It follows that the Act of May 31, 1878, is constitutional, that the tender in treasury notes, reissued and kept in circulation under the act, was a tender of *lawful money* in payment of the debt."

This settled the question that the government can make *lawful money* out of PAPER.

"The question whether at any particular time, in war or in peace, is a *political* question to be determined by Congress, when the question, exigency arises, and not a *judicial* question to be afterward passed upon by the Courts."

MONEY—ISSUANCE AND MATERIAL.

The money should all be issued by the government and made full legal tender for all purposes. It should be sufficient in amount to do the business of the country without the intervention of credit—on cash.

It should be stamped on material of the least commercial value, consistent with fair durability—on paper.

It should be furnished at the cost of making and issuing. It should be redeemable in labor and commodities only, thus making its use among the people perpetual. It should be ample in volume for the maximum of business, some of it resting when business drops to the minimum. It should be put into circulation through national depositories, situate at the seat of government, the state capitals and the county seats. In detail, it should be secured by land and products, returnable at any time by the holder to the depository. The rate for the use, one per cent to the nation, one to the state and one to the county, paid out of the taxes, (or less if that rate is above the cost of getting it to the people) the United States treasurer, the state treasurer, and the county treasurer, to be the disbursing officers.

The state drawing from the national depository and the counties drawing from the state depository amounts equal to the demands of the people.

The states being responsible to the general government, and the counties to the state government, for the money they receive.

The citizen, to draw from the depository, in his jurisdiction, for one year—but returnable at any time—an amount equal to 25 per cent of the assessed value of his wool, wheat, corn and cotton crop, the four great staples. The lien to return the money to be the same that attaches for the payment of taxes.

The products thus pledged to be kept in the store-houses connected with the “rail and water carrying de-

partment," till needed for consumption. The drawer of money can only use one of the four pledges at the same time. The right is reserved to him to draw 25 per cent of the assessed value of his land, if he has not used either of the product pledges.

This system of issuance, shown by the price of these four staples, for a series of ten years, will furnish \$60 per capita, circulating among the people, enabling each member of the society to part with that which he has a surplus of and obtaining that which he lacks a sufficiency of, resulting at last in the actual ownership of homes—in real estate unencumbered—the products used as a pledge being ample to keep the money floating to do all the business for cash.

OF KNOWLEDGE AND ITS DIFFUSION.

The telegraph and telephone should be attached to the postoffice department and conducted by it.

Those who use them paying for use the amount necessary to secure revenue sufficient, and no more, for expenses of operating.

Society, in protecting itself against the vicious, which it has a right to do, should restrain them.

To prevent their injury to the obedient, but not vindictively.

Punishment does not prevent crime.

Make rules reformatory and not based on vengeance.

As burdens increase and the conditions of life are made harder, men debauch themselves, and crime increases.

As burdens grow lighter and hopes brighten, men grow better and crime decreases.

Educate to change men by motive, not by force.

Do right as a government and men will do right, close on to perfection.

Equalize burdens.

Taxation, instead of being on the wealth we have, is to come from the wealth we are striving to acquire.

This system gives rise to the fearful scourge—debt; a thing that should not exist.

Association, not isolation.

Men must exist, hence "*association is a law of life.*"

Government is but the agent of the people.

Society, in its full sense, *is the human race.*

As the earth is divine, so is man.

Each nation is bound to do the best it can for its own people, with the least injury to others.

EQUIVALENCY OF EXCHANGE.

That which you cannot produce at all, get of those who do, on terms as advantageous as possible to both.

That which you have the greatest surplus of, get off on terms of like character.

Having thus reciprocated, in the two extremes—where you had all and where you had nothing—the inside will adjust to these outside lines.

The nations over against you do the same thing, and thus the world fraternizes.

These peaceful regulations go on till arbitration takes the place of force, and earth becomes an empire of peace.

Here is broad ground, to which the humanities in every nation are looking—

And the grandest names of earth are bending their energies to effect the blessed state—*a world disarmed!*

Arbitration the law of nations, instead of the law of force.

The world thus regulated;

Society thus harmonized; would at last blend in UNIVERSAL BROTHERHOOD.

J. HARPER.

By the one act of forcing a gold standard, it has doubled its income. It has the seats of learning in its mesh, and makes them the recruiting stations in which to grow a class "to shape the laws." The Church, too—the nominal, not the real—the highest organization among men, is lukewarm. It "promises high," but "works low."

Chicago, as shown from the "Blue Book"—"There are about 2,000 club organizations, 5,000 saloons and 400 churches." Then the "Press" and "Forum" spreads a

virus that at last has spawned the "imps of the universe."

—Sansi.

"Death on the pale horse and hell following him."

Laws are framed to centralize wealth in the hands of the few, and to rob the many to destitution and death.

Greed sits in the market place and, by law, "divides the spoils." Law, secured by bribes that make the actors traitors to humanity. Greed ("business" is his high-sounding name on "Change,") given him by this enlightened age—

An age where the main "operation" with Greed presiding, is to double the debts to the creditor and rob the debtor—

By contracting the volume of money.

Here is the "scales" by which he divides the products of labor. Heaping the wealth produced by all into one hundred dollar piles, and the people into lots of three hundred; then, with his *legal wand*, "Let one of the 400 people take \$70 of the \$100, and the 299 people take the remaining \$30."

About ten cents to each person.

And this is called Christian civilization, with rulers over the governments, that duplicate Pharaoh and Herod, in decreeing the murder of children.

God said "Let light be."

Let the *paper money party* renew its fight—

For the money of the future;

The money of a true civilization;

Money enough to do the business;

And wipe credit from the face of the earth.

The "silver" question is an incidental one, for, if it succeeds, it is not a remedy. It is a mere palliative against a gold standard, not a cure. Both metals combined are not a remedy for the world's financial trouble. Paper is the remedial measure.

Let a conference of nations meet to agree upon this system, that can be accomplished—a paper money system. But without them we can make our own money—paper money.

We are independent of them.

Metal money, to pay "balances," is a *fraud*, a *LIE*.

It does not pay—it is only an “order” for pay; so can paper be an “order.”

The “balance” between parties carrying on international trade and commerce, is *not* paid in money—no matter of what material the money is made.

The money is the “order” held till the *product*, wealth, in transit from one country to another, reaches the place and the party to whom the “balance” is due, and discharges it.

“Equivalent in product, wealth, can only discharge the obligation.”—Fillmore.

To attempt the settlement of international “balances,” in this unequaled age of trade and commerce, with a little “nugget of gold and a little pig of silver”—to say nothing of the fifty billion of domestic trade—is a folly, a sin, that only metal money men, blinded by the love of unfair gain, ever think of.

Let the world fraternize on a basis practical—on paper “orders,” instead of metal “orders”;

For that is what “money” is, in these “balances.”

It never can, on gold and silver “orders,” fraternize.

To attempt it on both these idols of the past is to bring periodical bankruptcy.

And to attempt it on gold alone, is to bring universal repudiation of the deadly burden of debt now upon the world.

This struggle is for a higher individual and national life.

Heed its warnings.

Be prompt, for a Cataclysm of Ruin, more destructive than the flood, is now pending.

J. HARPER.

WHAT THE GOLD CONSPIRATORS WANT.

These conspirators to make gold the only legal money do not want the present prosperity to continue. They want a money famine; they want the legal money to be dear money; they want another slaughter and sacrifice of property; they want confidences destroyed, rates of interest increased, and they want that ruin which results in the transfer of the property of the many to the possession of the few. This conspiracy against greenbacks and silver as money, this conspiracy to establish gold as the exclusive debt paying money, is a conspiracy against the welfare of the country, and this conspiracy cannot be hidden under the specious falsehoods which make up this mendacious petition to destroy the legal tender power of the greenback.—*Chicago Tribune*.

The above was printed in the *Chicago Tribune* early in 1880. The “Fillosefer” Joseph, at the time of penning it, was enjoying a lucid interval, hence he wrote the truth.

If that had come from a Greenback journal—as many just such had before—it would have been vilified as the blatherskiting of a fiat lunatic.

We suppose they had got the *Tribune* in a financial corner, so it went for the “conspirators.”

By the way, who are these “conspirators,” Mr. *Tribune*? We say to you in a Christian way, that the *Tribune* is acting with and supporting the party—the Republican—which has the “gold conspirators” as its chief leaders.

Mr. Garfield is a “gold conspirator.” From his place in the House, as reported in the Congressional Record, when speaking of the act of the 18th of March, 1869, the act to strengthen the public credit, as it is called, and telling how the 5.20 bonds were to be paid said: “The

faith of the United States is solemnly pledged to the payment." * * * * *

"And when Congress promised to pay in *coin*, it was a *promise* in GOLD coin."

Thus we have the president-elect, less than two years before he was nominated for president, declaring that the bonds were payable in gold. He is, therefore, a "gold conspirator."

John Sherman said in 1878, "I say the United States bonds must be paid in gold." He, too, is a "gold conspirator."

The *Tribune* co-operates with, and sings Hosannahs to the Republican party and its policies, and did all within its limited ability to elect the "gold conspirator," Mr. Garfield, to the presidency. Here is consistency, and consistency is a jewel, you know.—*J. Harper.*

EDITORIAL CORRESPONDENCE.

BISMARCK GROVE, Aug. 1, 1881.

J. T. Mathers: Here we are in the midst of a mighty throng of colored people. It is the celebration of British emancipation in the West Indies, and the negro men and women of Kansas are holding high jubilee, and the senior is taking in the situation. I am to speak to them this afternoon and give them the views of the Green-backers on the situation and outlook of the colored man after which we will lay before the readers of the *Advocate* the day's work at this historic grove near the historic city of Lawrence.

Well, here it is late at night, and the dim flicker of the lights signify that the last of the hilarious throng of celebrators have betaken themselves to the couch and the revelry of the day is over.

It was a day long to be remembered by the men and women who claim Abraham Lincoln as their "blessed liberator," as they call him.

Bismarck Grove all day long was resonant with the song of praise and gladness swelling from the full heart of an infranchised race.

The forenoon was taken up with the regular exercises of speech making and general work, and then the dinner, which was a most tempting affair.

At the reassembling, at 2 p. m., the most interesting part of the program began—speaking by invited guests and persons of note.

The fast-becoming noted Jesse Thompson, of South Bend, Ind., made a speech that electrified the great audience and carried everything before it. The ex-slave was master of his subject and proved that bondage for two hundred years of a race will not crush out the manhood which God implanted. It was a grand effort, and more than one heart beat as towards the verge of bursting as the burning eloquence of the noble black man swelled out from his true heart and big intellect.

General Weaver did his best, too, on that occasion. Short, but it rang like the bugle of Rhoderick Dhu among his clans.

The senior of the *Advocate*, as an old time “Abolitionist” and “nigger worshiper,” was introduced and for a while the uproar was too intense for reporters or anybody else to do anything but shout. Of his speech on that occasion we leave it for others to speak. This much it will suffice to say that the colored people said, as one old mother put it, “If dat ain’t old blessed Abraham himself den it is his spirit come to Bismarck for dis precious occasion. But I know it’s Abraham, for my soul is full.”

Yes, the colored people went into ecstacies and we went in on our high horse, and during the time of the delivery the Republicans outside of the amphitheatre were sentimentally “cussin’” that “Abolition gang.”

* * * * *

Well, the day will never be forgotten by either whites or blacks. It was a field day. The sorrows of ten generations were depicted. The horrors of slavery in the Antilles, the more than horrors of the “middle passage” were set forth in language that burned down into the souls of men.

Slavery in the West Indies was laid before the eye, and the dying out of hope of a whole race, because of bondage, was depicted in language never to be forgotten.

The fearful wrong of oppression was made plain to all. It was shown that no civilization could long survive the robbery of the masses, and that Spanish nationality in her colonies must die if she did not mend her ways.

Then the sequel to oppression—that is, slave oppression—was shown, namely, that serfdom in all the world was rising to fill the vacancy left by chattel slavery, and this last condition of mankind would prove infinitely worse than the former. That wage serfdom is and always has been worse for the workers—as to the amount of toil—than chattel slavery.

That in one case some of the patriarchal still remains, in the other it is Bedouinism, which is capital dictating all terms and labor acquiescing in this self-constituted tyranny. This is the situation to-day. This is the peril of the hour. And the colored men of the country are just rising from their torpor and begin to realize the true status.

It is a hopeful sign, the rising of the colored people to the danger.

We had so much to do in keeping up correspondence, editorial matter and talking to the thousands that we could not gather half the incidents that were constantly occurring and that should be recorded. Others, we doubt not, will chronicle the "incidents." There were distinguished men of Kansas who "dropped into the grove to see how the babe was thriving," as Judge Bailey put it.

Fellows who are really Greenback men, but are afraid of the "Scribes and Pharisees." So they, like Nicodemus, "go down in the night" to see Christ. Bah, for fools and cowards.

Judge Bailey is one of the truest men in Kansas. He was an Abolitionist, then a Republican, when the words "bleeding Kansas" meant he who stood for Kansas must be willing to bleed for and even die for Kansas.

Such a man was Judge Bailey, and now he is with the people, seeing in modern politics, as administered by the Republicans aided by the Democrats, the same old spirit of tyranny made Kansas bleed, and at last baptized the whole land in blood.

Hence, being for the people, he goes with the party that is for the people—the National Greenback Labor party. Greeting and thanks to you, Judge Bailey.

Governor Robinson, the first governor of Kansas, is another man who sees the trouble now upon the country, and from a Republican of the Republicans, becomes a Greenbacker. Why? it is asked. Because, as he says, "the Republicans of to-day are no more the Republicans that I stood for with my life in my hand in '56 and '60 and through the war than is slavery like liberty." So he, too, is a Greenbacker. Greenbackism means the rights of the people. Modern Republicanism and modern Democratism means the rights of class, and a small class, too." Thus speaks the man who was the first governor of the state of Kansas.

On the night of the 2d of August the clans left the grove and encamped upon the classic and historic streets of Lawrence. Massachusetts avenue was the street selected and the front of the "Exchange House" the spot.

This famous hotel is the fourth in number built on the same spot, within a quarter of a century. So, with the consent of the proprietor—and, by the way, he is a hotel keeper that knows just how to make men feel happy—he had the box fixed right in the front of the broad hall, the entrance to the hotel, and said "free speech" is the religion of the Eldridge House. Go on, gentlemen. I believe in the Christian religion and uphold it with my best powers, but if Bob Ingersoll wants to assail it from a box in front of the Eldridge I will furnish the box. A religion that Bob can overthrow is a poor kind." So this big hearted man rolled out the box for the Greenbackers and they mounted it. A word of reminiscence. The ground on which the "Eldridge" now stands was the first covered by the "Free State Hotel," and which was burned by the "Border Ruffins" at the time Lawrence was first burned. That was a large wooden building.

Then followed a building in stone, a material peculiar to Kansas. It was a large and, for that early day, a fine and imposing one. That shortly afterward was bombarded by the Jay Hawkers and destroyed and the city again burned.

Then the pretty "Eldridge House" was erected of brick. Still finer and more imposing, that grand house was utterly destroyed and burned by Quantrell, the rebel chief, who raided the town during the war with eight hundred men just before daylight, killing over four hundred men, women and children, and setting with fire balls the whole city on fire and destroying it.

From the ruins of the third came, and upon the same spot of ground the present Eldridge House now stands. Here, with the consent of the proprietor, the Greenbackers on the evening of August 2d, pitched their tents and "pitched in," so to speak.

And that they made the "phur phly" is very manifest from the many complimentary remarks that were made about them by the Republicans and Democrats, who, in the dark, stood round to gather the "drift of things," as they expressed it the next day. And while thus noticing the "drift" some of the driftwood struck them and made them mad.

One of them was heard to say, as he was taking "sea foam"—the name for plain whisky under the new constitution—"that the d—n renegade Republicans, like W. H. and others, knew so much of the record and could stir the past so hotly that they had better be bought off if it cost everything."

And that is the way a man high in office talks of stopping the Greenbacker, not by answering his argument, but by buying up men to stop the agitation.

Hell would spew such a man from its jaws. Yet such is the extreme and fearful condition to which the Republican and Democratic leaders have sunk. They are willing to buy the very livery of heaven and wear it in the service of the devil.

Shame on them.—*J. Harper.*

LAND MONOPOLY.

EXTRACT FROM SPEECH DELIVERED AT THE LANSING CAMP
MEETING.

BY JESSE HARPER, OF DANVILLE, ILLINOIS.

Troubles are as widespread as civilization. The disease which affects your material interests, your political life, your moral ideas, is the same disease now working its certain ruin in all Christendom.

Look where you will and you see the Scripture warning, "evil shall go forth from nation to nation," fulfilling. In every land unrest is manifest. Those unclean spirits, like frogs, have gone forth and entered the kings of the earth to gather them to the battle.

Russia totters and rests insecure in her ice-bound nest. "Death to tyrants" meets you, blazing in fury everywhere.

The strongest government on earth has no strength against its mystic foe. The assassin's knife and bullet is being dyed in blood. Liberty, long trodden beneath the iron heel of despotism, is rising and its pent-up fury develops into scenes appalling to those who love peace.

Continental Europe seethes and boils like a caldron. The deadly hemlock of decaying autocracy is witnessing in every house from the kings down to the purlieus of the lazzaroni.

And Western Europe, the land of boasted constitutional government, reels and swaggers like a drunken man. The old is preparing to give place to the new. The regeneration is dawning. The blazing edge of the coming baptism of fire is seen as it flashes through the corruptions of effete society. From Archangel to Lands End; from the ice glaciers of the north to the Bosphorus and Dardanelles,

“Over Europe hangs
Attila’s curse again.”

Cross over to the empire of the setting sun, the republic of the world, and here, like the fabled Atlantas, “there lurks a song of death.”

That there are intensified troubles, such as have always forerun the dying out and renewal of civilization, we have only to cite sickening pages of detail to prove.

Contrast two periods of our history, two epoch years, the like of which has not been in the past, nor will their equal come to us in the future. The years 1866 and 1878 will stand in our records as monumental. They were to us king of the good, king of the beyond.

The former brought us to the year of peace, after the baptism of blood. The other carried us down to the money system of barbarism and death.

The year 1866 was the first after the war for the rights of men, the rights of labor.

The year 1878 landed us upon the barren rock, “specie payment.” At the end of that year we reached the unholy system of fraud and robbery. The system that failed us at the beginning of the war. The system that has failed us fifteen times during the first century of our National life. A system that, in each of its failures had robbed labor of seventy per cent of its earnings and added this same per cent to the capital side of the ledger of wealth.

The year 1878 turned us over, bound hand and foot, into the hands of the money changers—into the deadly embrace of the trap-door spiders.

The year 1878 turned us over like sheep to the slaughter into the possession of the Land Monopolists. Money Monopolists, Railroad Monopolists, a trinity of evil, a triad of robbers, whose generic name is the Money Power, a Conspiracy Against Civilization.

So it is fair to contrast as to troubles the years named. And we will make the contrast as to five things, the increase or decrease of which mark the advance of civilization, or note its decline to extinction. There are five true indexes of national life and death. They are 1,

failures or successes in worldly business! 2, the increase or decrease of penitentiary offenses; 3, the increase or decrease of murders; 4, the increase or decrease of lunacy, and 5, the increase or decrease of suicide. Look now at the picture. Failures in 1866, four hundred and forty-six. Failures in business in 1878, thirteen thousand eight hundred and sixty-five. Penitentiary offenses 1866, one against twenty-seven in 1878. Murders in 1866, one against twenty-three in 1878. Lunatics in 1866, one against twenty-one in 1878. Suicides in 1866, one against twenty-nine in 1878.

These were years of ruin unsurpassed. No period in our history did the social evil so abound, and no period in our history did the liquor traffic so increase. No period in our history did the millionaire rise like a hydra and no period in our history did paupers spring from the ground as mushrooms as in the years 1866 to the end of 1878. There were no tramps in 1866, while in 1878 the land swarmed with them. Essays were solicited by philanthropics suggesting remedies for the scourge of tramps. And laws were passed during the dark hours on the problem of tramps so outrageous that if they had been in force in the days of Christ they would have subjected Him and His disciples to imprisonment for carrying the words of life to the perishing.

If we cast our eye to Europe we see eight million paid troops, costing eighty per cent of the entire expenses. And yet the word goes out that the government is not strong enough.

In free America, where the consent of the governed is the just source of the power of the government, we are told also that the government is not strong enough.

If these are no indexes of trouble then there is no such thing as trouble.

One other contrast: In 1866 there were fewer crimes committed, according to the ratio of people, than any year of our history. How strange to some, yet true. We were told that a dissolute soldiery would endanger our liberties. That two million of men turned loose, freed from the restraints of military discipline, would fill the land with crime.

Not so. The boys who faced death on five hundred battlefields that liberty and union should be one and inseparable forever were not the men to swell the tide of crime. Men who had carried the flag, shotted and shelled and baptized in blood, learned in this high devotion to country the worth of union; learned the priceless value of republican institutions.

So when they came home, bowed once again round the hearthstone and poured forth their prayer, the hand of crime was staid, the year 1866 became an expiator, justice rested, mercy reigned.

During this passage of business death, from 1866 to 1878, the currency was contracted in volume as never before in so short a time. In September, 1865, as shown by the *Chicago Inter Ocean*, June 29, 1878, the amount of paper issued either by the banks or the government, which performed the functions of money, amounted to \$1,996,678,770.

And this is true. At this time there were about \$880,000,000 of 5 20 six per cent bonds which did not circulate as money. That which did circulate and perform the functions of money was legal tender compound interest notes \$217,024,160; legal tender five per cent notes, \$32,536,991; treasury notes past due, legal tenders, \$1,503,020; 7 30's treasury notes, \$830,000,000, part of which had been by law clothed with legal tender power, and the other part of which, not so clothed, yet being worded on their face and back in the same general language of promise, were largely used as money; temporary loan certificates, \$107,148,713; certificates of indebtedness, \$85,093,000. Old State bank paper, \$78,867,575; National bank paper, \$185,000,000.

By the time J. Cook & Co. failed, September, 1873, the amount had been contracted \$1,220,999,085. And the work went on till the circulating medium had been contracted to less than \$700,000,000. This monstrous crime produced a ruin more sweeping and wider spread than history records in either ancient or modern times. The change of property, out of the hands of the many into the possession of the few, never had a parallel. More than ten thousand million dollars' worth passed into the

hands of ten per cent of the people through forced sales, judgment liens, mortgages, without redemption, trust deeds and railroad confiscations. And these new owners did not pay twenty-five per cent of what the property cost the first owners.

Hence bankruptcy was almost universal, and all this simply to satisfy the insatiable greed of a few Shylocks, who fattened on the confiscated property which class laws, authorized and empowered them to lay hold on and take possession of.

This great suffering came upon the country as the result of the contraction policy, the shrinking of the volume of the money, thereby doubling, trebling and even quadrupling the debts of the country, both public and private.

The enormity of the crime of shrinking the volume of the money is almost beyond calculation. The report of the Silver Commission, at page 61, says as to it: "The mischief which practically threatens the world and which has been the most prolific cause of the social, political and industrial ills which have afflicted it, is that of a decreasing and deficient money. It is from such a deficiency that mankind is now suffering, and it is the actual and present evil.

Through the infamy of contraction to resumption and the demonetization of silver, gold was appreciated as never before in history in so short a time. The *New York Public*, in comparing gold with over eight hundred articles used by man, says "from January, 1873, to November, 1878, gold appreciated thirty-four per cent."

This will suffice to show the great wrong of shrinking the volume of the money, as that question will come up when we reach the class laws.

LABOR.

To toil is the lot of the human race. Labor produces all wealth, so at the very threshold of this discussion against monopoly, the rights of labor should be thoroughly understood, and that they may be, we give what some of the greatest men in history have said about it.

Daniel Webster said in his great speech in 1837: "The great interest of this great country, the producing cause of all prosperity, is labor, labor, labor. The government was made to protect this industry; to give it both encouragement and security; to that very end, with this precise object in view, power was given to Congress over the currency and over the money system of the country."

President Lincoln said, in his second message: "Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior and deserves much the higher consideration."

Having thus shown, in brief, the supremacy of labor and its high place in the workshop of humanity, let us see what enmity and malice have done to lay burdens in the way. Let us see what obstacles have been laid in the way to prevent man from earning his bread by the sweat of his brow.

Land monopoly, money monopoly, creatures of class laws have been the bane of the world.

To obtain a clear view of this a glance at the past is necessary. That great nations have arisen, ruled and fallen we know. That vast empires have stood up, made the earth shake beneath the goings of their feet, the bloody page of history fearfully attests.

That the groaning earth has been baptized in gore shed at the bid of mad ambition, is a fact, sad as any that comes to us from the past.

That the tears of the oppressed, the down trodden and dying, at the hands of tyrants, have flown till all heaven wept, the angels of the skies in sorrow affirm.

Why is it that the ground has been crimsoned with the blood of the slain? Why do states die, empires cease and nations vanish out of sight? Because they lay burdens on man that deprive him of the power to earn his bread by the sweat of his brow. They deprive him of land; hence the first governmental sin is land monopoly.

The right to the soil is as dear and as much an inalienable right as the right to life. The depriving of man of either of these is a sin against God and a crime against the life of man.

EGYPT.

Way back in the dim distance Egypt had a name proud as any written on the escutcheon of the past. In many things she excelled. Building is the greatest achievement of man, and Egypt led all in the divine art.

The great pyramid of Gizeh is the grandest monument of human history, the mightiest building on earth and the oldest—in structure a miracle, in extent almost incomprehensible. Forty centuries have looked upon its glittering sides, and the tooth of time during all these rolling centuries has not been able to eat away the grandeur of the pile. There, as an altar unto the Lord, in the midst of Egypt, It stands. Generations of men have come and gone; nations have lived and died; empires rose and fell, and amid all “Cheops Shaft,” like a great rock in a weary land, stands—grand, silent, defiant—, symbolized finger of Deity.

But what of Egypt? *She is dead.* The song of her death floated on the air forty centuries agone, as fleeing slaves shouted:

“O sound the loud timbrel o'er Egypt's dark seas,
Jehovah has triumphed, His people are free.”

At that time one per cent of the people owned all the land, and ninety-nine per cent of the people owned none—were tenants, serfs and slaves. Then Egypt died, and her death-dirge rings yet in the ear of the world.

Diod Sie. 1:75 says: “The whole of the land of Egypt is divided up and apportioned to three classes—(1) to the priests, (2) to the king, (3) to the soldiers—scarcely a hundredth part to the people. The nation likewise distinguished into three other classes or orders—(1) shepherds, (2) husbandmen and (3) artificers. These take the land of the priest, king and soldier (sword bearer) on rent.”

There is land monopoly for you; the king, the priest

and soldier; about one per cent of the population are landlords, the others their tenants.

BABYLON.

Then came golden Babylon, an "empire of glory," and the grandest city the sun ever shone upon, matchless in beauty and wondrous in extent; sixty miles around; battlements three hundred feet high; fifteen hundred streets crossing at right angles, with swinging gardens, laughing fountains mid enchanting vistas. There towered up to the blue above minaret, shaft and obelisk, and there looked down, like sylphs of the empyrean upon the She-mick lake and aravan walls. Thus Babylon stood transcendent in ravishments, the city of the globe.

Outside lay the network of canals, cemented till watertight as urns, extending from the walls of the city to the border of the empire, and pouring in from their bosom a stream of wealth the like of which man never witnessed before, and which has scarce been equaled since.

At last this cup of sin filled to overflowing. The haughty ruler, standing upon the shining battlements mid a forest of temples, uttered the falsehood, "Behold great Babylon, which I have builded!" forgetting in the pride of his heart the toiling millions, who, amid scorching sun rays and drenching rainfall, for centuries had toiled under the lash of a task master at three cents a day till death gave them release in the city of the dead.

Then God blew His breath upon Babylon and she died. Land monopoly, as in Egypt, was the death warrant, for four per cent of the people owned all the land and ninety-six per cent of the people owned none, were tenants, serfs and slaves.—*Cyancres*, I 13.

MEDO PERSIA.

Next in order came the Medo Persian, the silver empire, whose ravishing beauty, ostentatious display of power more than rivalled her golden predecessor. The Satraps of Persia, in the day of their dominancy, were the

most cruel, debauched and overbearing that ever had a place on earth.

They set themselves up as gods, and to admit of a superior was to bring down on the head of the offender the dire vengeance of these tyrants. Plato says: "So great was the distance between the prince and the subjects that the latter were looked upon as slaves, while the king was looked upon, not only as their sovereign, their absolute lord and master, but as a kind of divinity. In a word, the peculiar character of Asiatic nations was servitude and slavery. Luxury to madness on one side and wretched poverty and abject servitude on the other."

Their robbery of the people eclipsed all that had gone before. The tenure of the property, centered in the hands of the veriest despots. Then to secure themselves in their ill-gotten gains they secured the proverb, which at last became the supreme authority, "that the laws of the Medes and Persians change not." The wage of the toiler came down to that which is received by a slave. Then one long cry of anguish wailed through the land. God blew his breath against Medo Persia and she died. Land monopoly was the death warrant. Less than three per cent of the people owned all the land and ninety-seven per cent of the people owned none—were tenants, serfs and slaves.—*Dio Sic. 2-11.*

GREECE.

The brazen empire sprang into life at a single bound. The mad boy of Macedon went forth conquering and to conquer. He charged across the Granicus and turned civilization westward, whence its march ever since.

Glorious old Greece! land of beauteous isles, of classic lore and epic song!

"Where burning Sappho loved and sung."

Land of mirth and tragedy profound! How gladsome thy royal works make the world to-day! Temple, architrave and monumental Parthenon stand the proud achievement of the day of thy transcendent sun.

But like all that had gone before, she, too, forgot man.

Demosthenes in eloquence and pathos, tender as the love of woman, could not stay the tide of death.

She had risen from nothing to glory through means simple and just. R. H. 2:241, says:

"The love of labor removed the vices and passions which generally occasion the ruin of states. They led a laborious life, intent upon the cultivation of their land and the arts, and not excluding the husbandman nor the artificer from the first dignities of the state; preserving between all the citizens and members of the state a great equality, void of pomp, luxury or ostentation. He who had commanded the army for one year fought for the next in the ranks of a private soldier, and was not ashamed of the most common functions of the armies by land or sea. The reigning characteristics of all the cities of Greece were particular affection for poverty, a mediocrity of fortune, simplicity of buildings, furniture, dress, equipage, domestic and table. It is surprising to consider the small recompense with which they were satisfied for their application in public employments and for the services which they had rendered the state."

This was the road she traveled to glory. Now look at her in the day of her death:

"The Greeks fell blindly into the snare which gave the mortal blow to their liberty. The principal causes were disseminating among themselves sectional strife. The Persians, who had learned the power of the steel of the Greeks, resorted to their gold and the policy of bribery. There were Greeks who secretly took these bribes and conveyed into the hands of foreigners the substance of Greece and her liberty was lost."—R. H. 2:242.

Thus, too, our republic is going. Americans are fast conveying the substance of our wealth into the hands of foreigners, and our liberty will be lost. Sad, sad the day that saw the decline of classic Greece.

The bread winners sunk beneath a burden of woe, down, down, down, till tears baptized the land and the cry of the poor filled the air. Then God blew his breath against Greece and she died. Land monopoly was the death warrant, for four per cent owned all the land and

ninety-six per cent of the people owned none—were tenants, serfs and slaves.

ROME.

Then the final mighty effort of man, the grandest feat of his genius and power, was witnessed.

The founding, growth and glory of the Roman Empire has been the wonder of the world. Begotten in myth, fed upon the ferocity of the wolf, led by the intellect of man, she grew to be at last the palladium of law and the legionary of war. Her "Twelve Tables" underlie the codes of all civilization to-day. Her military prowess has been the admiration of mankind. Her works in every department of human thought and action are unsurpassed. Aqueduct, temple, forum, each stand unparalleled. Theater, hippodrome, drama—in these she leads all.

Rome has been termed "The Eternal City." From that center has gone forth blandishments, political chicanery, ecclesiastical Jesuitism, and they for ages upon ages have ruled the world.

Rome, in her highest glory, was simple in habit and austere in manner. There was but slight distinction between the people. "Citizen" was the name of man. Equality of fortune, generous distribution of land was the law of common consent, and the legal enactment of the state also.

So rich in achievement was she at one time that eighty-five per cent of the people had title in land. Then the legions were heroes beyond conquering; then Rome was founded on a rock. She but followed the course of the great empires which had preceded her. In the incipiency of them all justice ruled and mercy reigned more largely than at any other period of their life. But as the nations before her turned from those true principles of equity and justice, in the day of their degeneracy, so did Rome.

She traveled the same road to the same death, to certain destruction. In what way?

Her volume of money at the commencement of this era was about \$1,800,000,000, made up of brass, copper and other metals. This was doomed to destruction. She de-

terminated to shrink the volume and make the lesser volume of a finer metal. So she shrunk the volume to \$200,000,000. A long time was consumed in doing it, but the road was passed over, the goal reached. The S. C. 49, says: "At the Christian era the metallic money of the Roman empire amounted to the sum of \$1,800,000,000. By the end of the fifteenth it had shrunk to less than \$200,000,000.

The fatal effect upon the empire and its people came much sooner; and Rome fell by reason of this very shrinking of the volume of the money. The lands passed out of the hands of the people into the hands of the few millionaires, so that when death's great ford was reached, where civilization was to die, we see that 2,000 people owned all the land in the Roman empire.

When we reach the dreadful period where the civilization begun in Egypt, eighteen hundred years before, was to die out then we find two thousand people owning all the land. Less than one per cent of the people owned all, and more than ninety-nine per cent of the people owned none—were tenants, serfs and slaves.

Land monopoly was the death warrant, a shrinking volume of money the instrument of execution, and class laws the god that directed this destiny.

Allison, H. E., says:

"The fall of the Roman empire, so long ascribed in ignorance to slavery, heathenism and moral corruption, was in reality brought about by a decline in the gold and silver mines of Spain and Greece."

Oh, what a road of ruin, wasted fortunes, broken hearts and maniac men! Here is what is said by high antiquity on the point:

"During this period the most extraordinary and baleful changes took place in the condition of the world.

"Population dwindled and commerce, arts, wealth and freedom all disappeared.

"The people were reduced to the poverty and misery of the most degraded condition of serfdom and slavery. The disintegration of society was almost complete. The conditions of life were so hard that individual selfishness was the only thing consistent with the instinct of self-preserva-

tion. All public spirit, all generous emotions, all the noble aspirations of man shrivelled and disappeared as the volume of money shrunk and prices fell.

"History records no such disastrous transition as that from the Roman empire to the Dark Ages."

These are wondrous times, history repeating itself before our eyes. The deadly symptoms that forerun the downfall of the Roman empire are seen everywhere in Christendom. A shrinking volume of money, the transfer of wealth into the hands of a few by operation of law, with one overshadowing land monopoly is surely destroying civilization and corrupting even to death, Christianity. Let us cite facts. The silver commission says:

"Money is the great instrument of association, with the very fiber of social organism, the vitalizing force of industry, the protoplasm of civilization, and as essential to its existence as oxygen is to animal life. Without money civilization could not have had a beginning; with a diminishing supply it must languish, and unless relieved finally perish."

Gibbon says (4:55):

"But the plebeians of Rome, of the sedentary and servile arts, had been oppressed from the earliest times by the weight of debt and usury, and the husbandman, during the term of his military services, was obliged to abandon the cultivation of his farm. The lands of Italy, which had been originally divided among the families of free and indigent proprietors, were so insensibly purchased or usurped by the avarice of the nobles, and in the age which preceded the fall of the republic, that only two thousand citizens were possessed of any independent substance."

The O. R. W., 412, says:

"As for the miserable class whom they oppressed, their condition became worse every day from the accession of the emperors. The plebeians had ever disdained those arts which now occupy the middle classes. These were intrusted to slaves; originally they employed themselves upon the lands which have been obtained by conquest. But these lands were gradually absorbed, or usurped by the large proprietors. The small farmers, oppressed with debt and usury, parted with their lands to their wealthy

creditors ; it was computed in the time of Cicero that there were only about two thousand citizens possessed of independent property. These two thousand owned the world, the rest were dependent, and they were powerless when deprived of political rights, for the great candidates for public honors and offices liberally paid for votes."

That is exactly our condition to-day as to the unlawful use of money in purchasing the elective franchise. The wretched condition of the masses is thus told by the same author :

"The poor were sold into slavery for trifling debts ; they had no home, the poor man had no hope. His wife was a slave to penury, and he no better. The cry for bread by his children greeted him constantly, wretchedness filled his cup and despair his heart. So he sought diversions in the fierce delights of the drama, the gladiatorial contest and games. Death was his only hope as release from suffering. Luxury that never had an equal on one side and degradation unsurpassed on the other. Millionaires on one side, beggars on the other. Tyrants and task masters on one side, serfs and slaves on the other. Incomes of one hundred million dollars a year on one side and a third of the people eating at the public expense of the other."

Livy. B., 2:23, says :

"While he served in the army during the Sabian war, having not only lost the produce of his farm by the degradations of the enemy, but his house being burnt, all his goods plundered, his cattle driven off, and a tax being imposed at a time so distressing to him, he was obliged to run in debt ; that these debts aggravated by usury, had consumed, first, his farm, which he had inherited from his father and grandfather ; then the remainder of his substance, and lastly, like a pestilence, had reached his person ; that he had been dragged by a creditor, not into servitude, but into a house of correction, or rather a place of execution."

We have glanced over these authorities so as to fasten on the mind the appalling fact that he who monopolizes land is a destroyer of civilization and murderer of man.

Just the things that have been witnessed in the sickly past are seen again. Fortunes up to millions, aye, billions !

in the hands of a few. The many, the masses degraded, starving, hopeless, a third eating at the public expense.

The assassin's knife, the incendiary's torch, made day and night alike hideous. Lewdness filled the land, marriage was a nullity; and children in their innocence and helplessness, were marked by their illegitimacy, clinging to them like a curse—such was Rome.

And to add sorrow to the appalling picture, drunkenness in high and low life, excelled in enormity and beastliness, all that had gone before.

Having traced the sad results, the robbery of land from many until civilization itself died and the dark ages came as the fruitage, let us retrace our steps and see if divine wisdom at the very outset of that march of death did not set an example, which, if followed, would have saved the world from its oft baptisms of tears and blood.

We will revert briefly to the Jews and the dividing of the land of Canaan by lot. This is a portion of history worthy of our most careful consideration, a transaction not heralded by the world. And following the fall of Egypt, a fall brought on her because of her robbery of the land out of which man has to get his bread, it is a lesson of infinite importance, and will ultimately be followed.

God put his stamp of disapprobation upon land monopoly so effectually, in the division of the promised land, as to forever settle the question.

What was done in Canaan? See the contrast.

In the promised land the title to the soil was obtained by "lot," and was so distributed that each bread eater had the place provided to get his bread from. This stands in blazing contrast with Egypt (and all the empires of the world), where the land, by robbery, in fact or in law, had passed into the hands of the few. Consequently the many could get bread only at the will of another. A thing hateful to God and murderous to man.

Let us examine the land system of Jewery. The lands were disposed of thus:

"And the Lord spoke unto Moses saying: 'Unto these the land shall be divided for an inheritance,' and Moses commanding the children of Israel saying: 'This is the land which ye shall inherit, and ye shall divide the land

by lot; to the more ye shall give the more inheritance, and to the few ye shall give the less inheritance, every man's inheritance shall be in the place where his lot fall-eth.' " By lot was the inheritance as the Lord commanded.

"And Joshua cast lots for them in Shiloh, before the Lord, and then Joshua divided the land unto the children of Israel.

"The lot is cast into the lap, but the whole disposing thereof is of the Lord."—*Bible*.

The lands were, as seen by these examples, divided by divine appointment, so that each one got the portion which God set apart for him. Thus were the children of Israel settled—each one a land-holder.

The great law announced at the beginning, "Earn your bread by the sweat of your brow," was here utilized and put in reach of all. But as there were crafty and unscrupulous ones among the people, and as there were simple and confiding ones also, among the people, some plan must be devised to keep the land justly and equitably divided, so that all should be able to get bread and have a place to live. And the cupidity of man being well known, the monster things, extortion and usury, also being understood, it was necessary to devise a mode by which an equipoise, a general holding (each a portion) by the people, of the land, a mode that should not nor could not be destroyed. A plan must be instituted among the people where the land monopoly of Egypt could not come.

THE JUBILEE.

God's great law is "The land shall not be sold forever, for the land is mine." Lev. 25:23.

To this end the jubilee was established. It was a statute of limitation against land monopoly, and one of the grandest ever put upon a statute book. The world must come to it yet universally. A distinguished writer speaking of it uses this language:

"Its limitation was fifty years. At each occurring period of the half century, all lands reverted to their ancient owners. The political design of the law of jubilee was to prevent the too great oppression of the poor, as well as their

being liable to perpetual slavery. By this means the rich were prevented from accumulating for perpetuity."—R. K., 703.

The darkest period in history, as has been shown, followed the fall of the Roman Empire, known as the Dark Ages. And this was brought about by a shrinking volume of money resulting in land robbery. "An increasing *value* of money, and falling prices have been and are now, more fruitful of human misery than war, pestilence or famine."—*Jones*. And this fearful disorder went on till the revival of letters. The first indication of life arose from the wide-spread influence of the Bank of Venice, and soon after the introduction and use of Bills of Exchange, which gave the world of trade a wider circulating medium, giving birth to a new spirit of enterprise.

Through all this long, sorrowful period—from Egypt to the death of Rome—the *land tenures* were based on ROBBERY. And even the discovery of the New World and instituting a *fee* in land did not break up the robberies which for more than a thousand years has held Europe's toiling millions down to a vassalage, cruel as the grave.

All over the continent the "Free Booter" system obtains. England leads off in a land monopoly, more foul and deadly than has disgraced the earth (light and knowledge considered), since that of Egypt. A word in regard to it and then we will take up the matter as it applies and as it is operating in this country.

The *Inter Ocean*, June 29, 1878, on this question, said: "In Great Britain eight persons own more than 200,000 acres of land each, and forty-one persons own more than 100,000 acres. The largest land holder, according to recent report, is the Duke of Sutherland, who owns 1,358,-425 acres of land in Scotland. The Duke of Buccleugh and Queensburg owns 459,260 acres, Sir James Matheson, 406,070 acres, Earl of Bradalbane, 372,729 acres, Earl Learfield, 305,891 acres, Duke of Richmond, 268,407 acres, Earl of Fife, 257,652 acres, and Alexander Matheson, 220,433 acres.

Thirty-two thousand own the land of the British Isles, where some thirty million people have to subsist. We have a copy of the London *Contemporary Review*, in

which George Ogden shows up the land question in its hideousness: "A better notion of the growth of our land monopoly may be obtained from the following: The Earl of Bredalbane can ride on his own land in a single direction 100 miles. The Duke of Sutherland owns the county of the same name. This county reaches from sea to sea. The Duke of Richmond holds possession of 340,000 acres at Gordon Castle and Goodwood, and the Duke of Devonshire 96,000 in the county of Derby alone.

It has been authoritatively stated that less than 160 persons now own one-half of England, and three-fourths of Scotland. The way in which political power, so largely monopolized by land proprietors, has been used, may be gleaned from the fact that within the last two hundred years, 7,000,000 acres of common lands have been added to their estates, that is the estate of adjoining proprietors."

Tenantry is the rule in Europe, and has been for centuries as evidenced. A leading article in the *New York Times* of April 25, says on this point: * * * "It is a change of ownership of the soil and the creation of a class of landholders on the one hand, and tenant farmers on the other, something similar in both cases, to what has long existed and now exists, in the older countries of Europe."

The whole policy of this country is shaping things to this end surely and certainly.

During the past decade and a half of years there has been granted to persons and corporations by the government land enough to create seven states as large as Ohio. That is a crime in land monopoly exceeding anything in history.

An empire of land robbed from the living and the yet unborn, and all done at the command and dictation of

CONSOLIDATED GRASPING CAPITAL.

Says a distinguished statesman, in reference to the decision of the Supreme Court of the United States on this land monopoly question:

"The deliberate judgment of the highest court in the Union is that where the pre-emption law invites settlers on-

to the public lands and offers them homes on certain conditions with which they are willing and anxious to comply, the government may write itself down a liar and take the lands they have settled on. And this is the unanimous opinion of the court. It totally ignores the policy of the government for the past forty years, and when read carefully in the light of the facts, it will be found to elaborately pettifog the case for the monopolists. I brand it as the

DRED SCOTT DECISION OF THE AMERICAN LAND POWER.

It arrays the government against the poor man and makes it the ally of the monopolists. It strikes at the Nation's well being, if not its life."

The remedy for these evils is the thorough renovation of our land policy. This is the question of questions. It underlies every other, and no party deserves to live who will not face it. This question reaches down to the very bedrock of Democracy; for if a few individuals or chartered corporations may absolutely own millions of acres, then they may own the whole of a state or a continent, and thus practically enslave the people.

The land holders of a country govern it and therefore the struggle for equal rights, whether this country or Europe, must eventually uphold the natural right of the people to an inheritance in the soil.—*G. W. J.*

The fight is for the natural right of inheritance in the soil. The crime of the ages has been the robbery of the soil, and that now

LAND MONOPOLY

is the crime of crimes. But we look with hope, hope, hope to the future, for this new continent has divine possibilities lying within its embrace.

THE FIFTH STEP.

The fifth step in the conspiracy was the act of July 14, 1870, authorizing the refunding of the public debt. And it should be noticed that the very idea implied in funding a debt, is that it is *not to be paid*. And the desperate men having secured the passage of the law, March 18, 1869, making all the bonds payable in coin, therefore, for the then present, making it impossible for the government to pay, as it had not the coin. But this was a dangerous condition. It was such a high-handed outrage, such an infamous robbery as had not before been given to the conspirators—the act of sin, March 18, 1869. The conspirators were afraid to rely on that act for fear of its repeal, so the old 5'20 must not be paid but refunded; exchanged for bonds of lower rates, and this the holders of the bonds demanded. The funding act and the supplemental act and the supplemental acts were the result of this scheme of piracy fifteen hundred millions dollars were authorized to be refunded. And both the principal and interest of the new bond payable in coin of the standard value, and as if this was not enough, both the principal and interest exempted from taxation. Each dollar in the new bond is payable in 25 8-10 of gold or 412 1-2 grains of silver, of the standard weight and fineness of the act of July 14, 1870, and this contract is written on the face of each of the new bonds. This all accomplished the cry of funding at a lower rate was blazed forth as the excuse, and payment of the bond in the identical money it was payable in—Greenbacks—was abandoned.

A NATIONAL DEBT IN PERPETUO.

The truth is becoming more and more patent, that the great effort of capitalists is to

PREVENT THE PAYMENT OF THE DEBT.

This is proved by the desperate measures that have followed the refunding act. We have seen that the "dollar" in the new bond is to be "gold" and "silver" of a certain "weight" and "fineness."

THE NEXT THOUGHT OF THE CONSPIRATORS.

If the metal can be appreciated, made more valuable, then the bonds become also more valuable. So having secured the fifth link in the chain that should bind labor to the wheels of capital, the conspirators were ready to take

THE SIXTH STEP.

The sixth step in the conspiracy was the cheat of March 12, 1873,

DEMONETIZING SILVER.

The remarkable feature about the dropping of the silver dollar, 412 1-2 grains, 9-10 fine, is that no one knew anything about it. This is likely true as to the mass of the members; but while it is true, it proves that there were a few, and they

CONSPIRATORS,

who knew all about it, and surreptitiously put the act through. The bill was said to be one thing, while it was altogether another thing. More than that: Discussion was stifled, cut off, and the bill passed under the torture of the rules,

WITHOUT BEING READ,

as required by the law and rules of the House. And still deeper did the crime go. The sections that did the devilish work were hid away in the midst of a bill on

WEIGHTS AND MEASURES.

How many took part in the crime and got part of the five hundred thousand dollars said to have been sent here by foreign banks to secure the legislation, may never be known. Mr. Fort, M. C., says: "It was put through under the suspension of the rules at the bidding of the

BONDHOLDERS

without being read to the House. This law was

STOLEN THROUGH CONGRESS

by being hidden in the body of a bill. Mr. Speaker, the story is told in a very few words. It was done in the interest of the bondholders, and hence it was done."—Fort, M. C.

Mr. Kelley, M. C., says: "I was ignorant of the fact that it would demonetize silver, and so were those distinguished senators, Blaine and Voorhees, who were both in the house at the time."

"Did you know that the dollar was dropped when the bill passed?"

"No," said Mr. Blaine. "Did you?" "No," said Mr. Voorhees.

SOMEBODY KNEW, AND HE OR THEY CONSPIRATORS.

They were the secret agents of the Money Power in our Congress and secured the passage of a law that has affected the world as but few laws have in all time. *The Economist* of London, says:

"The remonetization of silver by the United States would restore the old relations of the metals, and put an end to the disaster brought upon the world by the folly and wickedness of German and American demonetization."

The Chicago *Tribune* says: "That a vast sum of money was expended to secure the legislation, and that the act was a stupendous villany."

When the fact is fully realized that all the gold and silver ever coined are wholly inadequate to the work of the exchanges of Christendom, then it will appear how supremely wicked it was to destroy one-half of the money. And, strange as it may seem, that is just what was done.

THE OBJECT WAS TO APPRECIATE BONDS AND INCREASE THE PURCHASING POWER OF MONEY.

All the gold and silver ever coined in the United States up to December 31 was \$1,191,140,787; not enough within \$600,000,000 of paying the outstanding bonds to-day.
—L. A., 1878.

Thus we come to the last link, the crown of sin in the arch of death,

THE SEVENTH STEP,

which landed us in John Sherman's heaven. The seventh and last step in the conspiracy was the act of January 14, 1875, authorizing and declaring by law the resumption of

SPECIE PAYMENTS, JANUARY 1, 1879.

This act placed the conspirators in the absolute control of the government. These seven Acts, these laws, and set forth as to their gravaman, fix:

1. A single gold standard to measure all values.
2. A bonded debt never to be paid.
3. Bank paper issued on these bonds and inflated and contracted at the will of the conspirators.

Thus the money power reached their financial system, their "honest money," and utterly refuse to

ABOLISH THESE CLASS LAWS.

All the fuss in Congress is over the effort to repeal or modify these laws, and but for the agitation of the Greenback party concerning them and their iniquity, not one of them would have been

CHANGED IN THE LEAST.

It has not been possible to give us back the silver dollar as it was originally: It has not been possible to make the greenback legal tender, and all the acts and all the laws passed since the

SEVEN CLASS LAWS

were enacted have been construed, as the bank syndicate construe them, to make the burden upon labor more and more oppressive and to enthrone capital more and more absolute.

This system of money is suited to a monarchy, and if allowed to remain the permanent system will subvert the Republic and erect in its place an

ARISTOCRATIC DESPOTISM,

a government of class rule and serf-labor. This condition of things cannot be avoided if these laws remain in force. They create a class who absorb by operation of law and reduce in time to destitution all other.

THIS GOLD STANDARD IS A CRIME AGAINST HUMANITY.

Of such a system President Harrison said:

"If there is one measure calculated better than another to produce that state of things where the rich are daily getting richer and the poor daily getting poorer, it is a metallic currency."—Inaugural Address, 1841.

One of our statesmen speaks thus: "The changes which have been wrought in this country since 1860 have

all tended to equalize the conditions of life as between this country and Europe, and they are much more nearly alike than a vast majority of Americans are aware."—S., 1878.

These laws constitute a monster oligarch of wealth. They bring into tangible existence a piratical land monopoly, a free booter monopoly. "Land monopoly" thieves on "land grants," "confiscated lands," "trust deeds," "decrees," and "mortgages."

"Money monopoly," under the general name Money Power, managed by a "syndicate," aggregates capital by operation of law, till it is next to omnipotent. Its hydra-head bears the insignia of its power in bank corporations, manufacturing corporations, railroad corporations, insurance corporations, loan corporations. These are corporate *persons*; these are bodies of sin and soulless as vampires.

THE NATIONAL BANKING SYSTEM IS THE KEY TO THE ARCH —THEY ARE THE CENTER OF CORPORATE POWER.

These are the genii that are robbing labor, through their selfish greed, till it dies of want in the midst of plenty.

Having thus set forth the seven steps of the conspiracy, we are to briefly notice the remedy, to which we ask your attention.

THE REMEDY.

To give this clearly we must reverse the wrongs step by step. Undo the financial conspiracy.

THE FIRST STEP.

The very first step in financial reform is to make the greenback

FULL LEGAL TENDER MONEY.

And that the volume shall be sufficiently large to keep all industries healthfully employed. We are met here with the inquiry: What is money? It is a fair question and needs a fair answer.

United States notes (greenbacks) shall be lawful money and a legal tender for all debts, except the interest on the public debt and duties on imports."—Revised Statutes, United States, vol. 1, p. 712, sec. 3588.

This is the law of the nation. Further on we shall speak in detail as to the functions of and what money is.

Here we remark: Take away the two exceptions and the greenback will be a

PERFECT MONEY.

More perfect in all the elements which compose a perfect money than metal money can ever be.

It is objected that these "United States notes" are not money, but "promises." The objection is not true. For the reason that the sovereign power says, no matter what their form or wording, these notes "shall be lawful money."

The *Inter-Ocean*, September 19, 1878, says: "The laws of the country do not regard United States legal tender notes as promises to pay, but as

ABSOLUTE MONEY—FIAT MONEY IF YOU CHOOSE.

The S. P. C. United States, *Trebelcock vs. Wilson, et ux.*, 12 Wall, 695, says:

"As the acts of February 25, 1862, declares that the notes of the United States shall also be lawful money and legal tender in payment of debts, and this act has been sustained by the recent decision of this court as valid and constitutional, we have, according to this decision,

TWO KINDS OF MONEY,

essentially different in their nature, but equally lawful."

Here the Supreme Court of the United States puts metal and paper money on the same constitutional ground and holds them both equally constitutional and lawful.

This ought to settle the right and authority to "make" money, as it is derisively called.

But it is said to be a "war measure," and that paper money cannot be issued in time of peace. This is an assumption. War does not enlarge or diminish the constitution. What is constitutional in time of war is constitutional in time of peace and *vice versa*. Further, the Supreme Court, on the "legal tender cases," 12 Wall, decided that Congress had the power to fix and measure the necessity for the exercise of such power and that was the end of the matter. If Congress thought the necessity for issuing money—paper money—existed in a time of profound peace they could do it and the court would hold their action constitutional. Congress is the sole judge. But suppose it should be held by the court under such a pressure as gave birth to the Dred Scott case, that there was no constitutional authority for the issue of legal tender notes (greenbacks) in time of peace. It would only change the ground of the fight.

The question, as it applies to the rights of man and the well being of the people is not what is in the constitution as now constituted, but is

LEGAL TENDER PAPER MONEY DEMANDED BY OUR CIVILIZATION?

If so, and the constitution forbids it,

LET THE CONSTITUTION BE AMENDED SO AS TO ALLOW IT.

This discussion is on the merits of the money, and if right it must and will come.

More of this, under "money definitions," further on.

THE SECOND STEP.

The second step in the remedy is to abolish the national banks of issue.

We have shown in this paper that banks of issue were repugnant to our institutions and monarchical in their tendency. A word further on that point:

"The national bank act means a national interest bearing debt, high taxes, a timid, inflated, irredeemable, debased currency for a measure of value."—*Colonel Slote, Granger.*

John Adams said of a national bank: "It has thrown the majority into the hands of those who were shapen to Toryism, and in British idolatry did their mother conceive them."—*State Papers*, v. 2.

Richard Rush said, in 1834, when the fearful fight was going on under Jackson: "I have hardly time to say go on with your patriotic work of extirminating such a corporation (the National bank). In such a warfare with it I am with you heart and hand."—*S. P.*, v. 6.

Lafayette said: "For a long time I saw, with pain, the advance of an aristocratic moneyed institution, which threatened to cast a poisonous mildew over our precious liberties. They (the National banks) would have rendered our fair country a passive instrument in their hands, in which case freedom would have vanished from among us."—*Letter to Gessie*.

Every word of these great men is true, and are warnings coming to us from their honored graves, telling us that a National banking system is an "aristocratic institution" and a "mildew to our precious liberties."

Knox, comptroller of the treasury, has told just what "specie payments," "national banks" and "resumption" means, and it is quite different from the belief of the masses. We set out some of his choice sayings as verifications of what the great names warned us against. Here is what the bank clerk of the treasury department says. It tells you what your money system is: "There is not sufficient gold or silver coin in the country to pay for the twentieth part of the products of the present year. But the machinery of banks, with its system of checks and bills of exchange and clearing houses, can pay for it in all dollars, every one of which will be an equivalent of the true standard dollar of 25 8 10 grains of gold 9 10 fine.

Resumption does not mean the actual use and handling of gold and silver in every transaction.

Coin and currency are but the small change used in trade.

Bank checks and bills of exchange are the instruments employed in all large transactions.

Resumption means only that the dollar represented by

the check shall be equivalent to 25 8-10 grains of gold 9-10 fine. (Ms. and Doc., 1877-8, p. 137.)

Now, that stripped of the fustin and klishmi claver, as Scott would say, means, simply, that banks want to transact 97 per cent of the business of the world on checks and bills that they issue. The other 3 per cent of the business of the world the bankers are willing to be done on money that they control.

This is the chuckluck of banking.

Which means—when the people learn to see the fraud and detect the trick—this:

BANKS WANT TO DO BUSINESS ON WHAT THEY OWE, A SYSTEM OF ROBBERY THAT GIVES THEM INTEREST ON THEIR DEBTS.

THE THIRD STEP.

The third step in the remedy is to forever settle the infamous crime of inflation and contraction of the volume of the money.

It is the volume of the money that governs prices:

“Other things equal, the general average of prices is determined by the quantity of currency in circulation and prices advance and recede as that is increased or diminished. * * * And that is an economic law, as certain as any of the laws of nature.”—*W. V.*, 1, p. 221.

It is the volume of the money, without any regard as to what material the money is composed, that fixes prices. Same authority, so the volume once fixed should not be changed, but grow at the same rate as the population increases.

And let it be remarked that a fixed volume of at least sixty dollars per capita would bring blessings upon the country priceless beyond calculation.

THE FOURTH STEP.

The fourth step in the remedy is the payment of the bonds.

A national bonded debt is a bonded curse. We would pay the debt, then burn the bonds into ashes, put the ashes on a stream and coax the stream to pour its ashes

of bonds into perdition and have no more bonds as long as hades swept its murky rounds.

To reach this end let legal tender notes take the place of National bank bills, and let the free, unlimited coinage of gold and silver be established by law, and to make the remedy still more sure and broad let money of every material be issued by the United States, and made full legal tender for all debts, public and private.

THE FIFTH STEP.

The fifth step in the remedy is to stop the funding of the debt. As bonds themselves are useless and a crime, the funding them is a double crime. It is a scheme where an eternal paying goes on, but the debt is never paid. Those who have fixed great national debts in *perpetuo* on the present and coming generations are enemies of the human race, and ought to die for their crimes committed against unborn children. This sham plan of funding at a low rate of interest is a lie. The object is to put the debt beyond the reach of the people and never pay it, and at last settle down to where England is, a public debt never to be paid. An aristocracy lording it over the poor. Labor degraded to serfdom; capital deified to be a robber god.

THE SIXTH STEP.

The sixth step in the remedy should be to abolish all distinctions between gold and silver as money. Free coinage of both should be the law.

THE SEVENTH STEP.

The seventh step in the remedy is to stop forever, under penalty of death, that infamy of suspension of specie payments and then resumption of specie payments.

Who set this devilish trap? The bankers. Who profits by it? The bankers. Who is robbed by it? The people. What is contraction and resumption? It is robbery. What is a specie paying system? A lie. Who is

the author? Bankers. Who is the father of the scheme? The devil. Who operates it? Legalized pirates.

The immortal Webster said, in 1837, when the banks were "suspended" and getting ready to "resume," this:

"A specie paying system, if issued, is a contrivance invented to cheat the laboring classes of mankind." True as the gospel.

There are other steps in order to a full remedy, which we will now notice.

All class laws must be abolished. The railroads must be put under the control of laws that are in the interest of the people. Run as they now are, by the corporations, they are an engine of oppression against the masses of the people. These monopolies must be broken up, and those mighty highways become the property of the people, as the seas, lakes and rivers are. The public highways are incidents to sovereignty and must not be jobbed out in the interest class, but held and controlled by the government with no intervening agent.

So must the money monopoly be broken up and the issue of all money restored to the people. The centralizing and aggregation of capital by operation of law must be broken up also.

CORPORATE PERSONS ARE THE GREAT DANGER OF OUR TIMES.

The rights of the individual person are forgotten in the clamor for the rights of the corporate person. All the laws are framed that have to do with personal and real property, with direct reference to the advancement of corporate persons and to the injury of individual persons.

The laws being thus framed create the capital class and the labor class. And the monster thing, thus given legal life, stands revealed, the land monopoly and money monopoly of modern times; a menace to the life of our Christian civilization.

Having discussed the questions in group and singly it remains to urge the supremacy of labor over capital in order that civilization may live, and then show that the land question is the one in which labor is to be enfran-

chised. The right of man to an inheritance in the soil is a divine right.

On the labor problem we will give two authorities, two great names:

"Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration."—Lincoln's second message.

"I affirm it as my conviction that class laws placing capital above labor endangers the republic more fatally this hour than did chattel slavery in the day of its haughtiest supremacy."

And this conviction becomes a certainty to me when I read the warning voice of the martyred president—the immortal Lincoln—on this very question, "the effort to place capital above labor will shake the republic, and when the attempt grows into law it will be used to fasten still greater burdens upon the people until all liberty is lost."—Lincoln's Letter to Ellis.

Daniel Webster said: "Sir, I say it is employment that makes the people happy. This great truth ought never to be forgotten. It ought to be placed upon the title page of every book on political economy intended for America. It ought to head the columns of every farmer's magazine and mechanic's magazine. It should be proclaimed everywhere 'that where there is work for the hands, there is work for the tooth; where there is employment there will be bread.' And in a country like ours, above all others, will this truth hold good. If they can obtain fair compensation for their labor they will have good houses, good clothing, good food, and the means of educating their families. Labor will be cheerful and the people happy. The great intent of this great country is labor, *labor, LABOR!*"—Speech in 1837.

As a measure of remedy let us give a word of warning as to the dreadful and growing crime of land monopoly.

THE ORIGIN OF MONEY AND ITS USES.

FROM A SPEECH BY JESSE HARPER.

HARD BONDS—HARD MONEY—HARD TIMES.

Hard money is of the same sort dealt in by the high priests of hypocrisy and Judas Iscariot, the betrayer. And the devilish workings of it, now as then, is to sell the Christ of humanity, dragging millions of toilers down to serfdom and death. And all this, that a legally created class of drones—an untaxed bond aristocracy—may eat the shelled corn, leaving only the husks for the myriad famishing laborers who produce the corn.

But before we treat of the "hard" feature in money let us look at the question: What is money?

There is to-day a wider difference of opinion on the subject of money than any of so great importance.

This being so, we deem it prudent before going further to define some terms that are constantly misleading many honest people and prevents the proper understanding of the nature and office of money among civilized men.

"Wealth and utility are synonymous terms. So are capital and value. But wealth and capital, utility and value are not synonymous, although constantly used as such by most persons.

And money is not capital but a representation of capital, although the material (if metal) of which it is made, may be capital, when not used as money. Capital is sought with a view to be consumed or retained; whereas money is only sought as a means of obtaining useful commodities and services."—*Moran on Money*, 17.

"Money in its ordinary signification is an agency of trade."—*The Money Question*.

Another very noted writer says:

"Money is a legal creation put forth by sovereign authority to facilitate the exchange of commodities and services."—*Dr. Swaze quotod, M. M.*

This is a still fuller definition yet in the discussion of so important a question—one that the people have to pass upon. A still more complete one is desirable. Another writer uses this language:

"Money is a natural medium of exchange for property and products. It must be instituted and its value fixed by the laws of the nation in order to make it a public tender in the payment of debts. The term money, then, signifies a legal, public medium of exchange. Money has four properties or powers:

1. Power to represent value.
2. Power to measure value.
3. Power to accumulate value by interest.
4. Power to exchange value."—*Kellogg, N. M. S.*, 66.

The third proposition—"power to accumulate value by interest," we think unsound and far from true. This, by the way. That definition is fuller. It makes money an agent, which it really is. Hence the proposition is a very fine one, saving the third point, as *supra*—a most sensible definition, within the reach of the most obtuse. It makes money a tool to work with.

"Carts and money are both tools, instruments of conveyance, endowed with the same nature and subject to the same general laws. The question of each is the same—how many is wanted for the work which they are intended to do.

"A cart transfers weight; money, ownership, and all the world knows that the cartage to be done determines the number of carts. In the same way the ownership of property which requires to be transferred by money, determines how much money there ought to be in a nation."—*Prof. Bonamy Price, P. E.* 137.

Here the Professor makes money a "tool," a "cart" in figure. This is right. At another place, as inconsistent as it really is, he plainly infers that all "carts" must be gold. That is, nothing but "gold" can "transfer ownership."

The following is worthy of careful thought:

"Money is the measure of the relative value, or rather, the common demonstrator of the value of all things—except itself."—*M. M.* 66.

Now look at Prof. Price against himself. In his work quoted *supra*, on Political Economy, he makes the volume of money *the desiderata*. In the following in his work, *Currency and Banking*, it is the material out of which money is made that is the *desiderata*.

And this is from one who is wholly a monarchist, has no just ideas of the rights of labor. So he comes down in support of "king money," as a great statesman has called gold money.

Prof. Price is the gentleman that some one has said this of: "He is a devoted disciple of that system which affirms that one portion of the race are born with golden spoons in their mouth to eat up the soup of the other." So he slashes in for gold. "Coin, metallic coin, is the true money and nothing else is—unless it be a commodity, an ox, a cow, or a piece of salt."—*Prof. B. Price, C. and B.*

That is the old Roman system. They used copper bars and cattle. They used commodities. In his definition the professor makes money and commodities synonymous. This is false and deceptive. He says "coin," "metallic coin," is money. Why did he not say gold and silver are money and go no further? Because they are not, till coined. It takes the sovereign law to make metal into money. Yet this teacher of youth and men says "coined metal alone" is money—except all, yes, ALL commodities. For if "ox," "cow," and "salt" is money, then any commodity is money.

On the word "alone" he does not tell the truth. For, if the sovereign power, the government, can "coin" (the act of stamping) "gold" and "silver," into money, then it can "coin" (act of stamping) any other commodity into money. The truth is here. No commodity is money.

Whatever commodity becomes money becomes so by the sovereign act of the government coining, stamping, making it money.

And one commodity, inherently, is just as susceptible as another for the purpose of coining, stamping, making into money.

After using the word "alone," he excepts "ox," "cow," "salt."

Now, if that is true, then a colt, a ship, a piece of coal are equally money, for they are commodities.

But the simple truth is, neither of the six things—ox, cow, salt, colt, ship, coal—are money. The professor is mistaken, to use a mild phrase.

And he is sinning against light in so misleading the unwary. It is just as true that gold and silver are not money as it is true that the six articles named are not money.

His whole intrinsic value theory is a myth, a phantom, a grievous deception; held on to by the minions of royalty to sustain class and rob labor. And being so, it is the best means within the reach of monarchists for the overthrow of Republican institutions.

The assumption that gold and silver are money is more false than the assumption of the Chinese juggler, who says the word stands on a terrapin and that the terrapin goes clear through and stands on nothing.

And, if as harmless as though it were the Cosmogony, it would be there with a smile. But when we reveal that this false theory of money is the most grievous wrong, materially speaking, of the age, we cannot pass it with indifference.

It robs labor and fills the world with hunger, crime and death. It cannot be passed as harmless. It is an Apollyon blocking the way to a higher state policy. It stands in the way of that progress of Christian civilization for which is the last best hope of man.

And now, before we go further in the discussion of money, let us give brief attention to the origin of money.

Money is first mentioned in history 1860 years B. C. Gen. 17:12.

The text is "bought with money." The original word is keh-seph and occurs in the Hebrew, Gen. 12:2, and reads "silver." The reading is "rich in cattle and silver."

In Gen. 23:9 we find the words "for as much money as it is worth," referring to the ground bought by Abraham for burial. The Hebrew word is defined by G. H. L., thus: "Keh-seph," "silver," so called from its paleness,

as Green *argunos* from *argos* white. Money, which anciently consisted of bars or pieces weighed out and not coined.

Gen. 23:16 reads: "Current (money) with the merchant."

Dr. Conant renders it "current with the merchant," leaving out "money," which is right; for in the a. v. (authorized version) you notice money is in *italics*, which means that the word is not in the original, and that is true.

The important point is as to the word "current," because Abraham had "weighed" out to the sons of Hith "silver," which was current with the merchant.

The original from which "current" comes is *gah-var*, and is defined "current, can be passed."—G. H. L.

He paraphrases the word thus—"money passing among the merchants," i. e., "which passes current." He then adds: "Pieces of silver on which the weight was marked, as among the Chinese; since coined money can hardly have been in existence in the days of Abraham."

The Vulgate renders the Hebrew *gah-var* into the Latin *probata moneta*.

On the words "current money with the merchant" Brand's Encyclopedia says:

"From the time of Abraham silver money appears to have been in general use in Egypt and Canaan. This money was weighed out when its value had to be determined, and we may therefore conclude that it was not of a settled system of weights. Throughout the law money is spoken of as in ordinary use, but only silver money."

Homer speaks of money 1184 B. C.

The invention of coining is ascribed to the Lydians, whose money was gold and silver, coined by the tyrant of Argos 862 B. C.

Money was coined at Rome 573 B. C. The most ancient coins known are Macedonia, of the 5th century, B. C.

Brass money only was in use at Rome previous to 269 B. C., when silver was coined. Gold was coined 206 B. C.—B. Ency.

Money. The word money is merely the Latin word *moneta*, Englishized, so to obtain a just view of what money is, as proved by its origin, a true understanding of the original word, and the sense in which it was used is essential.

We have seen that "money" in the Bible, the oldest historic mention, only meant silver. This is easily accounted for. It was translated after the Latin word had become Englishized, so we must reach the meaning of the Latin before we get a clear idea of this English word "money."

"*Moneta*" means "adviser," a surname of Juno, in whose temple money was coined. It is called money, because each piece has stamped on it an index of character which advises or informs what it is. There is nothing whatever in the word which means material or particular substance."—*Jones*.

It should be marked here as a parenthesis, that the verb "to coin," as it stands in the constitution, bears no signification whatever to the material quality or character of the thing coined; but relates exclusively to the act to be performed; that is, "stamping," "making," "inventing," "fabricating." The act may be performed on anything.—*Jones*.

In still further tracing the origin of money, it will aid us if we take into our range of investigation the question, "Of what money has been made."

In Africa, where for centuries, the lowest possible civilization—if civilization at all—has existed, we find "cowry shell" used as money. The money of no faith, savage money. It is "small shells" brought from the Maldives, which passes current as a coin in Hindooostan and in extensive districts of the East.—*B. Cyc.*

"The currency on the slave coast is little shells as large as the edge of one's finger, called cowry. It is usual to value two thousand cowries at one dollar."—*T. J. B.*

Wampum, white shells or strings of shells, was used by American Indians as money.—*W. D.*

And let it be borne in mind that the simple ideas of the barbarian—untutored and unsung—impress them-

selves upon the civilization that follows, and it takes centuries of suffering and suffering before they can be eradicated.

Thus it has been in the money idea.

The polished Greeks, not able to cut loose at once from the barbarism from whence they sprang, used cattle money first, then metal money. Never fully rising to the true idea of money; but throughout their wonderful, their classic existence, were tied to the wheels of barbarism, as to their money system.

So the Carthaginians used cattle, a kind of money that lived through centuries and came down to the middle ages in Europe.

In Abyssinia salt was and is now generally used so much so by the great hive of the East as to warrant Prof. Price to class "salt" as "money" along with metals. "Living money—slaves and oxen—passed current among the Anglo-Saxons.

In Iceland and Newfoundland cod fish is the money.

In Scotland for a long time, in parts of the island, nails were used as money.

In China the bark of the mulberry tree impressed with the inscription of the sovereign was money at the time Marco Polo traveled there. This was a movement, as to money, in the right direction. It was a correct idea.—*M. M. 8, W. M. R. 1848, W. N. 1:31, H. Book 6:29.*

These were the shifts of barbarism and ought not for a moment to be tolerated by civilized; enlightened man.

In our own country, at an early day, we were loaded with the clogs of superstition and barbarous ideas on the money question.

In Virginia till 1660 tobacco was generally used as money. And this was not confined to that State alone. Wheat in Massachusetts in 1641 was a legal tender in the payment of all debts.—*Early Colonial History, 93.*

In France, during the great revolution, on the motion of Saint Andrew, they discussed the question long of making wheat the standard of value and the money of the country.—*M. M. 9, Lie P. E. Paris.*

Platina was coined in Russia till 1845 as money. But the metals, in all ages, mostly used for money has been

gold and silver—silver leading largely in its use.—*M. M. II.*

In China now sycee silver is the principal currency. Sycee silver is merely the ingot of a uniform fineness, paid and received by weight. Silver in bulk, at its pure touch of 100 per cent, takes the place of coined money.

This is divided into government standard called tail, mace, cash and candareen, each having a decimal portion of the other. And thus nominal money is created by law. The system is simply exchanging commodity by weight.—*M. M. 17.*

[The report of Mr. Robinson, consul, on the trade of Shanghai.]

The coinage of money—a word more in addition to what was said before.

The Lydians were the first people known to have coined money, gold and silver. This was some nine centuries B. C. Greece followed a century later. Servius Tullius, king of Rome, made the pound weight of copper lawful money B. C. 550. After that, B. C. 281, silver was coined, and gold in 207 B. C.—*M. M. B. Ency.*

At the time Caesar invaded Britain, A. D. 54, he found coins of tin, iron, brass and gold. The Saxons afterward coined silver. At the conquest William the Conqueror rejected all the coins but silver, so that for a long time that was the only money. The Conqueror coined no money but silver pennies, called "sterlings" hence the English name for their money—"sterling."

Henry III. first coined gold pennies weighing 1.120 of a pound. At this time also there was coined tin, copper, gun metal and pewter and made each and all legal tender for debts.—*Macleod T. B. 1:168, M. M. II.*

The corruption of money has been a fearful wrong, and a word is needed in regard to it.

As early as 175 B. C. corrupt rules began the great crime against trade, labor and commerce of debasing the money.

They reduced the weight of the coin.

As stated Servius Tullius made the "as" or pound weight of copper. In about three centuries this had been reduced to about one ounce, or 1.24 of its original weight.

It is too tedious to trace in detail this crime—so pass down to an epoch age.

The livre under Charlemagne was 12 oz. pure silver. His successor reduced it so much as to produce riots among the people.

John the "Good" made seventy-one changes during his short reign. Making the money to suit his wickedness by depreciating through alloy.

Then appreciating the coin by leaving out the alloy. Thus destroying fortunes and making them as his caprice directed.

The crime against labor during the middle ages, in this very thing, can scarcely be estimated. And it is an incident to metal money that cannot be prevented. Metal will appreciate and depreciate and no law, human or divine, can prevent it as nature is now constituted. And when this fluctuation is aided by the wickedness of man the crime becomes overwhelming.—*The M. Q. 93, Gould on B. 29, Wailby Researches M. S. 104.*

HARD TIMES.

Let us look at the world and see what is the relative status between capital and labor. Are both faring alike?

Hard times are filling the world's alms house with the destitute, the prisons with criminals, the world with tramps.

Napoleon I. said :

"No nation dare leave its people without work."

His genius and wonderful ability showed him that as labor was the cause of all wealth, so all laborers should be kept constantly at work, and thus keep the nation's wealth augmenting continually.

Aside from times that pinch "millions hard," there is a sadder view, if sadder can be; it is the dying of hope.

More than three-quarters of the vast, the infinite throng of Christendom, are sinking into hopelessness, to a degree not known in modern times.

Hard times are crushing fortunes and more awful than that, are crushing men.

Multitudes appear as though at the end of life's jour-

ney. All civilization is sick. How long this can go on before utter despair, is a question sealed in the presence of the Great Ruler.

We think that the time has come when patience has ceased to be a virtue.

The people of the world have the right to rise in their majesty and hurl from power those who have brought ruin upon the human race.

Having, in a general way, looked at hard bonds, hard money, hard times, and given some definitions of what money is made, its debasement, we are now prepared to go further and examine the wrong laws and policies.

And when we have traced the wrong to the proper place we will know how to remove it.

These wrongs and vicious policies have endangered civilization—are doing it to-day.

To point out the remedy, to remove the danger, is work demanded by the highest instincts of humanity.

THE CURRENCY QUESTION—IN DETAIL.

Before we enter upon detail let us state a thing that we affirm as a great principle.

NO BOND SHOULD EVER HAVE BEEN ISSUED.

We ask the readers to remember this position. It may seem strange and startling. Be it so. It is the truth nevertheless. And being so, the next thing we affirm as a great principle is the bonds should be paid and not refunded. Held subject to payment, not put beyond the reach of the government.

When paid, let the constitution be amended so that no more bonds can ever be issued, under penalty of death, to those doing it. We mean government bonds.

The act of February 25th, 1862. This act, as it originally passed the House, passed as a necessity, was the grandest enactment of law, in either ancient or modern times. It was a legal blessing. It was as grand a blessing as was ever conferred by law. And it was the means, materially, of our salvation as a nation.

And yet, it has been denounced by the enemies of the country, whether they knew it or not, the vilest law ever put upon the statute books of a people.

Those who have thus denounced it had no conception of the matchless worth of the act.

The surroundings of the day that saw its birth, was marked by peculiarities, such as had not been witnessed before.

A war was upon us of such gigantic proportions as to cause the world to look aghast at the fearful drama.

Every moneyed institution, specie payment banks, had suspended. They had failed before paying the one hundred and fifty million dollars loaned the government. And of gold and silver there was none.

More must be had or the world's great Republic dies. To show our desperate straits, hear what was said:

"There is not gold enough to carry on the war fifty days. We must rely mainly on paper money, and there is another thing equally certain, that paper must be irredeemable. All paper currencies have been and always will be, irredeemable. It is a pleasant fiction to call them redeemable; it is an agreeable fancy. I would not expose that fiction, only the great emergency that is upon us seems to me to render it more than usually proper that the nation should begin to speak truth to itself, to have done with shams and to deal with realities."—*Senator Howe, S. H. L. T.*, 107.

It was urged against the bill that to go in debt was outside of the constitution, and that a debt would ruin us. To this a master mind replied:

"A great historian and a great Commoner of England, declares that all these cries of bankruptcy and ruin were based upon a double fallacy. They who raised these cries imagine that there was an exact analogy between the case of an individual who is in debt to another and the case of a society which is indebted to itself, and they also forget that other things grow as well as the debt.

* * * * *

"It is not because they lack intrinsic value—the United States notes—that they need to be made lawful tender, but it is to secure to the government in their issue their

true value, and to retain for them that true value as you pass them to your noble soldiery in the field and to all classes of the people not engaged—as the most persistent outside opposition to this bill is in endeavoring to destroy the value of them, so that out of the blood of their sinking country they may be able to coin the gains of their infamy.”—*Shellebarger's Speech, S. H. L. T.* 88.

Conspirators against the green-back were then laying their schemes to ruin liberty and sell the people. The national banks, agents of the money power, were the men, then as now, who were lying in wait that they might, out of the “blood of their sinking country,” coin money. Here is the money system that every Shylock in Europe and America set their face against and they succeeded in getting it modified. It was the first victory of the money power. The victory was purchased, was tainted with the same surroundings that tainted the “thirty pieces of silver.” It was the high priests of our temple of liberty, selling the people’s anointed.

* * * * *

“And such United States notes shall be received the same as coin, at their par value, in payments for any loans that may be hereafter sold or negotiated by the secretary of the treasury, and may be reissued from time to time as the exigencies of the public interests shall require. There shall be printed on the back of the United States notes which may be issued under the provisions of this act the following words:

“The within is a legal tender in payment of all debts, public and private.”—*S. H. L. T.* 97.

That is the hardest hit at the gold gambling, chuck-lucking in the currency and banking on specie basis that was ever struck. And if it had lived in that shape the whole false theory of hard money, and the ruin incident to it would have died.

The bankers, agents of the money power, knew it and they swarmed down upon Washington, an army more dangerous to Republican institutions than the Rebels were. They gained their point.

“The Assyrian came down like the wolf on the fold
And his cohorts were gleaming in purple and gold.”

THE GREAT WRONG OF THE SENATE AMENDMENTS.

The Senate amendments were two, namely: That the interest on the public debt and duties on imports must be paid in coin.

Here are two things put into the bill that has worked such injury as to scarcely be in the bounds of calculation. It opened up the way for a gold market. But for this no demand for gold would have arisen—a circumstance that would have been above price to the country. Two bidders for gold—the government and the importer.

These very exceptions put the government under the control of the money power, and it has been kept there ever since.

The following words seem the utterances of prophecy: "The two exceptions. These combined provisions form a mine of wealth for bankers and brokers. The duties and interest will require \$60,000,000 of gold annually and soon double that amount. Now our bankers and brokers have scarcely that amount."—*T. S.* 1862.

So infamous did the bill appear to that ablest reasoner of them all that as he came from the Senate conference, where the banking agents of the money power had carried the day—"bought the republic"—that he used this awful language in regard to the conspirators:

"Yes, we had to yield; the Senate was stubborn; we did not yield until we found that the country must be lost of the bankers gratified, and we have sought to save the country in spite of the cupidity of its wealthy citizens."—*T. S. R. K. M. Q.* 200.

This distinguished man, Mr. Stevens, used these significant words:

"It now creates money and by its very terms declares it a depreciated currency. It makes two classes of money—one for the bankers and brokers and the other for the people."—*T. S.* 1862.

It was the bankers, agents of the money power of Europe and America, that secured these two exceptions.

The effect of which was to "discredit the lawful money of the United States at its very birth."

And there was no other money in the country, and by depreciating this they assured the success of this infamous scheme of the gold mongers. "Coining their gains out of the blood of their sinking country."—T. S. 1862.

This bill, thus mutilated, was allowed to pass, not that it was all the Shylocks wanted, but having started this entrance wedge they waited for the full development of their conspiracy—a conspiracy to break down the republic by a money monopoly.

These are the men, who, after the bill passed the House, came down and manipulated the Senate—"bought the republic."—*Lovejoy*.

These are the men who had to be "gratified or the country lost." These are the men who were the supple tools, the willing agents of the Shylocks that the money power used. They are bankers, every one of them. Nobody opposed the bill but bankers and their satellite brokers.

Here they are:

Mr. Coe, Exchange Bank, New York.

Mr. Nemuly, Merchants' Bank, New York.

Mr. Martin, Ocean Bank, New York.

Mr. Gallatin, National Bank, New York.

Mr. Rogers, Traders' Bank, Philadelphia, Pa.

Mr. Mercer, Farmers' Bank, Philadelphia, Pa.

Mr. Patterson, Weston Bank, Philadelphia, Pa.

Mr. Haven, Merchants' Bank, Boston, Mass.

Mr. Wally, River Bank, Boston, Mass.

Mr. Bates, Commercial Bank, Boston, Mass.

These, joining with the bankers at Washington, and as agents of the bankers of the United States and Europe as well, by means of and through the efforts of their partners—the bankers in Congress—established the gold ring that has ruled the country ever since, and will ruin the country if carried to its perfect fruitage.

This mutilated act—the two exceptions in the green-back—with their correlate, gave the control of the money to the bankers, as agents of the money power. A class was created lacking every element of patriotism, men

who were not too severely denounced by that grand old commoner, Stevens.

Another has said of them as a class:

"Not a patriotic act can be found in their history. While the soldiers were freely giving their lives, going to the front by the million, the capitalists, who now trample upon them and their children, were only lured from their safe retreats in the midst of their hoarded treasures by vast golden bribes. Neither in law nor equity, neither in the sight of human courts nor courts divine, have they any claim on the forbearance or gratitude of the American people."—*Ben. Wade.*

The issue of legal tender money by the government, was a policy that the bankers, agents of the Money Power, saw would finally destroy all banks of issue, hence they must kill it.

As to the bonds, they saw that they could be used doubly. First, by being hoarded, as interest bearing, untaxed securities; second, as a banking security.

They saw the ends of banks of issue if the rag baby lived, so the first thing was to cripple the greenback—ultimately destroy it.

And so connected in the mind of the conspirators, was this act to kill the greenback with the issue of bank paper, that we find the two schemes hatched about the same time.

The fight began in 1862 was between legal tender government money and bank paper money.

In carrying through this wrong to the people, this robbing of labor, this ruin to business, the bankers, agents of the Money Power, had a helper in Mr. Chase, Secretary of the Treasury. He was a zealous champion in their behalf. Why he was so we do not stop to inquire, but true it is. No sooner did he get fairly into the office of secretary, than he began to push forward that system of banks of issue, which, under his skillful management, finally ultimated in the national banking system based upon government bonds.

He was so devoted to the scheme that he only consented to the legal tender as a "temporary relief." The

legal tender was to be supplanted at the earliest moment, by the issue of bank paper, bottomed on bonds.

The foolish assumption that Mr. Chase is the author of the greenback, is too light to tell even to the marines, and is doing violence to history.

He was as zealous a devotee to banks of issue as this country ever had. He believed that banks of issue, based on bonds, ought to furnish all the money.

Instead of Mr. Chase being the author of the greenback, legal tender, he is the author of the National Bank system.

Sherman acted as mid-wife and brought the thing to life in its present shape. But Chase is the father. Yet, notwithstanding this, he gave a correct idea of the United States note, the greenback, in his first report. But that is all. He finally said—it is “merely temporary.” After issuing the fifty million demand notes, he made this suggestion to Congress, and here is the germ of the national banks.

“The second contemplates the preparation and delivery to institutions and associations of notes prepared for circulation under National direction, and to be secured, as to prompt convertibility into coin, by the pledge of United States bonds and other needful regulations.”—*C. R. to C. S. L. T. 8.*

This system, thus presented, was conceived in the mind of such bankers and capitalists of the world as the Rothschilds, Barings, Drexell and McCullough, and when “hinted” by them to the Secretary of the Treasury of the great American Republic, “he booked it and put it in shape, and by his official influence procured its enactment.”

And this scheme of ruin was to be helped forward in its first step by the repeal of the greenback act.

This plan of the bankers, thus set in motion, had in view, as a central idea, the plan that the National debt should never be paid, after it was all funded into bonds.

In discussing the question of the creation of the bonds, this language was used:

“A public creditor looks not to the principle—he wants to know what his interest is to be. The example of Eng-

land proves this. Nobody supposes England will ever pay her debt, nobody has supposed it for years. All we have to do, therefore, is to secure the interest, no matter about the principal."—*S. F. U. S. S.* 1862.

So true is this—that is, that the debt was not to be paid—by 1876, the provisions for the sinking fund was abandoned. Witness this:

"Mr. Morrill, in his report on the finances, in December, 1876, acknowledged his inability any longer to provide for the sinking fund."

Every step in the financial legislation was in a direct line against the payment of the National debt. The following, taken from the *Nottingham Journal*, an English Liberal paper, shows how this result was foreshadowed before the crisis of 1873, by an able English writer, the author of "The Bank Charter Act and the Rate of Interest," Lond. 1873: "To us," he says, "it is indeed a melancholy reflection, and one, withal, worthy of grave pondering, that when the United States shall return again to a convertible currency, the liquidation of their national debt must cease. Our own sinking fund, devised for a similar object, we know, ceased to receive any important payments after the abrogation of the Bank Restriction Act. No currency, doubtless, but one that was able to sustain a great war, need be expected to liquidate its costs."

The whole thing was conceived in sin and brought forth in iniquity. And being so even Secretary Chase turned from his bank idol to worship at the fountain of better thought. He did so in his communication to Congress, June, 1862.

"It may properly be further observed that since the United States notes are made legal tender and maintained nearly at par of gold, by the provision of their convertibility into bonds bearing six per cent interest, it may be well to issue bills of less denomination than five dollars.—*C. R.*, June, 1862.

APPENDIX.

MONEY DEFINITIONS—OPINIONS OF THE DISTINGUISHED.

“It is the essence of money that it possesses intrinsic value.”—*Huskinson in B. P.*, 1810.

Whatever that may mean, it is the key to the stronghold of all who maintain the hard money theory.

“Money is a value created by law, to be a scale of valuation and a valid tender for payments.”—*Prof. Cerneuchi, B. S. C.*, 1877.

Whatever that may mean, it is the stronghold of all who maintain the fiat money theory.

Where there is no law there is no transgression. A truism.

Where there is no law, there is no money. A truism also.

Money, origin: It is mentioned as supra, first, 1860 B. C. Gen. 17:12.—*Hayden Dec. Dates*.

Money, a construction. The verb “to coin,” as it stands in the constitution bears no signification whatever to the material, quality of character of the thing coined, but relates exclusively to the act to be performed that is to “stamping,” “making,” “inventing,” “fabricating.” The act may be performed on any material.—*Jones*.

Daniel Webster said: “Congress shall have power to coin money, to regulate the value thereof, and foreign coin; emit bills of credit or make anything else besides gold and silver coin a legal tender in payment of debts.”

Money—Intrinsic value, Commodity, Aristotle said: “The use of a thing, no matter what it may be, as money, is a use entirely different from the use of it as a commodity.”

John Law said: “Paper money must be redeemed in metal money.” This was his great mistake. It is the mistake of all hard money men. He said also, “Money

is not the value for which goods are exchanged, but the value of which they are exchanged." Which is true.

Dougal Stewart said: "The commodity value of gold and silver was different from the money value thereof; and that commodity value was not necessary to money. *North British Review* says: "Metallic money, whilst acting as coin money is identical with paper money in respect to being destitute of intrinsic value. Coin so long as it circulates within the realm for the purpose of buying and selling, loses for the time its intrinsic value."

The *Ency. Britannica* says: "Gold and silver as commodities do not measure the value of gold and silver. When one commodity is exchangeable for others, each measures the value of the other." In such cases neither can be a standard of value.

Took H. P. et al., say, "As commodities, gold and silver are capital but as money they are mere representatives of commodities—of wealth. All the confusion on the subject, and which has mystified the works on economy, arises out of the fact of not discriminating between gold and merchandise and gold as stamped coin."

President Harrison, Inaugural of 1841, says: "If there is one measure better calculated than another to produce that state of things where the rich are daily getting richer and the poor are daily getting poorer, it is a metallic money."

Dr. Franklin's *W. v. 4*, says:— "It is the legal tender, with the knowledge that it can easily be repassed for the same value, that makes the three penny worth of silver pass for six-pence." The silver commission say: "Money is the great instrument of association, the very fibre of social organism, the vitalizing force of industry, and as essential to existence as oxygen is to animal life. Without money civilization languishes, and, unless removed finally perishes."

Money—gold and silver not fit for, owing to their changeableness and fluctuation in value. This principle in them—fluctuation—has in ages past and is now endangering civilization. They are not nor can they be standards of value. This assumption for them is a fraud and ruinous to the happiness of man.

Ernest Seyd says: "The saying prevails—gold or silver are standards of value. Hence the controversy about single standard vs. so-called double standard. It is utterly wrong to say that gold or silver, either singly or combined, forms the standard of value. * * * All this grand flourish, with false pretense to modern science and allusion to the 19th century, must fall to the ground, for I have not the slightest doubt that there are logicians in this country who can clearly define the true factorship of money and show the error or clap-trap involved in the phrase respecting standards of value. The doctrines held by our gold valuation school wantonly inflicts an injury upon the world, and entail a kind of deviltry, the curse of which no one can see the end."

Allison's "History of Europe" says: "The fall of the Roman Empire so long ascribed, in ignorance, to slavery, heathenism and moral corruption, was in reality brought about by a decline in gold and silver." The mines they knew gave out and the volume shrank away, so that what little was left increased in purchasing power more than three hundred fold.

The Silver commission says: "History records no such disastrous transitions as that from the Roman Empire to the Dark Ages, and that the disasters of the Dark Ages were caused by the decreasing money." It then adds: "The mischief which practically threatens the world, and which has been the most prolific cause of the social, political, and industrial ills which have afflicted it, is that of a decreasing and deficient money. It is from such a deficiency that mankind are now suffering, and it is the actual and present evil with which we have to deal."

"Money is power," says: "The immense product of California and Australian mines caused the value of gold to fall from 20 to 50 per cent from 1850 to 1855, below that of 1840 to 1848; and the immense consumption of the precious metals in the arts during the last few years, has appreciated them up to where they were."

Jevons, Q. in S. C. says: 1. "That from the beginning of the revolutionary troubles in South America in 1809 to the opening of the California mines in 1849 there was a continuous rise in the value of money, and a cor-

responding fall in the price of commodities—money increased in purchasing power during that period 145 per cent.

2. "That after the year 1849 there occurred a fall on the value of money and a rise in the price of commodities which reached their maximum about 1865. During this period the purchasing power decreased 15 per cent.

3. "That this decrease in the purchasing power of money has since then been quite overcome, and that its command over property is at least as great as it was in 1849 and very much greater than in 1809."

Paper is to be the money of the future, absolute paper money. This is philosophical and is sustained by right reason. Its volume can be, by law, maintained at a standard, necessary amount, which is the vital point in money of any material. The volume of the precious metals cannot be kept at a standard, necessary amount as all history abundantly attests. Hence, their use as a medium of exchange has subjected mankind to untold suffering through panics, depressions in business and the engendering of almost infinite pauperism, crime and death.

Paper money, paper credit, the highest view of money, has shown itself the grandest medium of exchange ever known. Gold and silver as counters, (so called) money, are the devise of pauperism and must die when civilization advances to perfection.

Gold and silver, it is maintained, by those who hold the hard money theory, never vary. That is: While it is true, say they, that the production of them "may vary at times," yet when the cause of the ages are all taken into account, it is found that their production has been so even and adjusted that they, if not a perfect standard, are the best that has, or that it is believed, can be found. This is their assumption.

Now, this is neither philosophical in deduction nor sound in right reason. It is a proposition when stripped of its glitter that affirms this, namely: That two of the products acquired by human action, suit themselves to and are the just measure of all other products acquired by human action.

The perniciousness of this monster hypothesis has never been realized to its full extent. It makes of these two products a tyrant that in the hands of tyrants has caused, and is now causing more suffering to the human race than have war, famine and pestilence combined.

Money is not nor can it be commodity. Money cannot be produced by labor as commodities are produced by labor. Money, as an entity, is purely an ideal thing. It is the exact opposite of product; a measure of products, not itself a product, as an adjustor of balances it is idealized equity, pertains exclusively to man, is wholly unknown to the lower orders. Money materialized is a creation of law, devised by man as a progressive, intellectual, moral being to help him in the enlargement of his material interests. Its functions are to aid in the production of more wealth; to aid him in the distribution of more wealth; to aid him in the enjoyment of more wealth—wealth being the over-production of labor or the savings of labor.

Money as a factor is one of the grandest discoveries of the human mind; it is a "thing," a "tool," a "measure," of all wealth, but is not wealth itself.

Money as a "thing," a "tool," a "measure," becomes an order universal for commodities and services, the medium of exchange.

Money known by its "unit" (a dollar with us), is that "thing," that "measure," that "order-universal" by which man measure the products of labor, and is that also which inspires labor to new effort and fills the world with enterprise.

Money in its use as an agent, when reduced to form, is simple. It is the "dollar" that buys; it is the "dollar" that pays, regardless of the material of which it is composed.

These general and critical propositions are abundantly sustained by the best thinkers of the world. Herbert Spencer says: "The monetary arrangements of any community are ultimately dependent, like most other arrangements, on the morality of its members. Amongst a people altogether dishonest every mercantile transaction must be affected in coin or goods; for promises to pay cannot

circulate at all when, by the hypothesis, there is no probability that they will be redeemed. Conversely, amongst perfectly honest people, paper alone will form the circulating medium, and metallic money will be needless. Manifestly, therefore, during any intermediate state in which men are neither altogether dishonest, nor altogether honest, a mixed currency will exist; and the ratio of paper to coin will vary with the degree of trust individuals place in each other." Here he states the true distinction that exists between barter, exchanging one commodity for another and the exchange of commodities by means of the use of money, and hinges the whole subject on honesty alone. So when two commodities (gold and silver) are set up for the "measure" for all others; made the "standard," then the dishonesty of such a monetary system becomes perilous and unbearable. And for that reason these metals ought to be demonetized.

David Ricardo says: "A regulated paper currency is so great an improvement in commerce that I should greatly regret if prejudice should induce us to return to a system of less utility. The introduction of the precious metals for the purposes of money may with truth be considered as one of the most important steps toward the improvement of commerce and the arts of civilized life. But it is no less true that, with the advancement of knowledge and science, we discover that it would be another improvement to banish them again from the employment to which, during the less enlightened period, they had been so advantageously applied." This is a just conclusion, as it is undoubtedly true that legal tender paper money is the kind best suited to the operations carried on under a Christian civilization. Benjamin Franklin says: "Gold and silver are not intrinsically of equal value with iron. Their value rests chiefly in the estimation they happen to be in among the generality of nations. Any other well founded credit is as much an equivalent as gold or silver. Paper money well founded has great advantages over gold and silver, being light and convenient for handling large sums and not likely to have its volume reduced by demand for exportation. On the whole, no method has hitherto been found to establish a medium

of trade equal in all its advantages to bills of credit made a general legal tender."

Here the great philosopher states a fact in support of legal tender paper money that we would do well to heed. He says such money would not have its volume changed by exportation. Hard money men do not pretend to answer it.

The influx of gold and silver into a country is not an indication of true healthiness or growing wealth. The "Mercantile Theory" of a hundred years ago thought so. The exact reverse is true, and therefore, paper money should be used so as to allow and encourage exportation of gold and silver.

Maclead says: "According to the crude ideas that were generally received about a century ago, gold and silver were almost universally considered the only species of wealth and it was considered to be the true policy of every country to encourage by every means in its power the influx of bullion and to discourage its export; and most, if not all, of European nations have gone so far, at one time or another, as to prohibit its export. The profit of foreign commerce was estimated solely by the quantity of gold and silver it brought into the country, and the theory of commerce appeared to be reduced to a general scramble among all nations to see which could draw to itself the most gold and silver from the other. Such is the principle of the "Mercantile Theory," it being held true that gold and silver are the most profitable and desirable objects of import. The direct reverse is unquestionably true, that gold and silver are, of all objects of commerce, the least profitable."

So we say to-day, let both gold and silver go out of the country in infinite amount, if you please; and for them let those articles come back to us that we are willing to exchange the gold and the silver for.

But to do this our paper money must not be "based" upon them. For if it is, when your "base" goes out two things happen; 1, your money (paper) becomes irredeemable and depreciates; 2, the volume of coin being shrunk and contracted (in this country) down goes prices and panic ensues.

The Bank of Venice is an illustration of the power of paper money to sustain commerce and stability. We quote: "There was at Venice that which, more than any previous commercial policy, opened men's eyes to an advantage of great importance, contributing alike to the prosperity of our state and to the benefit of trade. She was the glorious inventress of the guaranteed bank, differing both in its operations and its security from common banks as much as those called public banks. This very efficient mode of adjustment, discovered and used so largely at this early period in the history of commerce was not dependent for its efficiency on the guarantee of the public. That guarantee sprung out of the mode in which the bank originated; this convenient mode of legislation came from the use of the new substitute for money. The facility of payment furnished by the bank which made it the admiration of Europe, honorable at once to the government and merchants of Venice, and a support to the pride and power of its people, consisted in substituting as a medium of payments the debt of the Republic for current coin. This system of payments was so well adapted to the exigencies of commerce, that it lasted for more than five hundred years, until destroyed by Napoleon. And these paper credits ran as high as twenty per centum above coin, at times."

And there is nothing strange about this. For that mythic thing called "par value," is a fraud.

"The idea of par value between coin and paper is neither a philosophical deduction, nor a scientific conclusion. On the contrary, it is an incident of a vicious money system; the offspring of class-law. And when 'par' between coin and paper exists, it is the unmistakable evidence that a robbery by law, has been committed on the right of man and property."—Jomvi. * * * The assumption that one kind of money must be redeemed in another kind of money, is a crime against the right of man to earn his bread by the sweat of his brow. It violates philosophy and libels science. It destroys a sense of moral obligation, and when carried to its ripe fruitage, turns the temple of God into a den of thieves.—*The Money Changers.*

Money—no matter of what material composed—must be redeemed in commodities and services, or it is wholly valueless as money, and it needs no other redemption but in commodities and services.—*Moran on Money.*

The theory that gold and silver are safe money, because they will be good in the event of the government's overthrow, is not true. It is neither philosophical nor scientific as a proposition. Money cannot survive the downfall of the government creating it. And he who believes that money can survive the death of the government stamping it as money is a subject of delusion, and is dreaming out a hiatus of mind, contradicted alike by reason, science, philosophy and fact. And when such dreamer affirms that his gold and silver will have value in the new government, he only affirms that which pertains alike to his corn and oil and wine. They, as commodities along with his gold and his silver, as commodities, will have just such value as the volume of the money of the new government determines, nothing more, nothing less. Your money, as such, dies with its creator, and as the production of gold and silver fluctuates as much, if not more, than any other two articles, the making them money has endangered to death the governments of earth. Nations have been overthrown by these very causes; and that Christian civilization, is now menaced by them. Therefore, in the language of Mr. Gillespie: "He who would plan a money so unfitted for the present, in the vain hope that it would survive the death of the country ought to die before his country." * * * The influx or reflux of gold and silver, is dangerous to trade and commerce and produce unsteadiness in business. Because in thus moving they change the money volume and this unsettles business. As standard money, gold and silver are the prolific parent of inflation and contraction, thereby producing panics, as inevitably and certainly as do decaying vegetables and mushrooms, produce disease.

And as the volume of the money other things equal, is the center consideration, to even trade and steady property: gold and silver, therefore, are unfit agents, either

as money, or as commodities, to serve as the circulating medium.

Prof. Walker says: "Other things equal, the general average of prices is determined by the quantity of currency in circulation, and prices advance and recede as that is increased or diminished. * * * This is an economic law as certain as any of the laws of nature."

"AN APPEAL."

FOR JUST MONEY AND HUMAN RIGHTS.

FOR HONEST CARRYING AND LABOR'S RIGHTS.

J. HARPER, DANVILLE, ILL.

The Specie basis is the Crime of the Nineteenth Century.

Paper *money* is the antidote for it.

Transportation by Corporate—Monopoly, is *the* Sin of the age.

Government ownership of Railroads, is the antidote for it.

Ignatius Donnelly, says:

"FROM A VETERAN.

"The Famous Jesse Harper, Lincoln's Friend, Thinks the Fight was Fought on the Wrong Issue.—The People's Party Platform, Shibboleth, the Specie Basis the Crime of the Nineteenth Century—Paper Money the Antidote."

Editor Representative, Nov. 4, 1896.

The Farce of the body politic in the election of the 3rd of November, emphasizes the saying:

"And all of our yesterdays have lighted fools—
The way to dusty death."

The true reformer was handicapped.

"Fusion" with a party that *looks* your way, but *walks* the other way, shows a lack of Sense.

“Fusion” with a party to make *paper* money, legal tender for everything—the kind you want; but to be redeemed in *Coin*, which you do not want—To join this kind of “fusion” is to confess yourself a *Janus*—having two faces.

This kind of “fusion” leaves the *option* to the smaller party—“bolt” or be “swallowed.”

This kind of “fusion” is the—“Three Tailors of Tooley,” over again.

This is “fusion” *Redivivus Ridiculum*.

This is the day that revives chivalry, and untombs the knight of 300 years ago, drawn by Cervantes, and known as wide as earth, Don Quixote the First, who represented the “fools” of his age, as fully as “Fusion” does the “Knaves” of the present.

Don, away back there, seated on his war horse, Rosinante, followed by his faithful Sancho, on his ass—charged the “Wind Mills” for the space of a day, and the “mills” withstood the charge and smiled. And now, in the Knight errantry for the “precious metals,” Don Quixote, Second, mounted on Balaam’s “Horse,” Cap-a-pie, from head to foot, shout—“Silver the issue”—followed by his faithful Sancho, on his ass, the twain braying, “Subordinate everything to ‘remonetizing’ silver.” They assault the “Gold bug wind mill”—the other half of the false basis.

And the “mills” as in the case of Don First, withstood the assault and laughed at the push on gold.

And as the scattered, scar-worn victims of the “silver alone issue” gathered their spoils from the ensanguined field and possessed themselves of the wealth, wrested from the enemy—it was found they had the “issues” and the enemy had the “offices,” and with them, much goods laid up for many years. Selah.

And the wail comes up from the three headed headquarters.

“The harvest is past and the Summer is ended and we are not saved.” Ah, hah.

And a lie enticed Ahab, and he was slain at Ramoth-gelead (which is Wall street), with a “Single issue”—a lie. * * *

“And they have cast lots for my people, and have given a boy for a harlot and a girl for wine, that they might drink.” Thus spoke the Hebrew prophet as the Jewish state met its death at the hands of hypocrites, extortioners and usurers.

Political chicanery boasted of prosperity, while the poor died of want.

Ecclesiastical jesuitism boasted of religious converts, while Lazarus lay at Dives’ gate ministered to by dogs.

The rich grew richer.

The poor grew poorer.

Boodle takes the place of principle, slander the place of truth.

Facts are ignored.

Politicians riot in grossness.

Mendacity triumphs.

Pilot and Herod are agreed.

The Christ of humanity is crucified between two political thieves. The saints and sinners divide the spoils; And thus the covenant with death and hell is confirmed.

* * *

Railroads, telegraphs, lands, debts, banks, money, oil mines—all these have been run in the interest of class.

“False clamour is falsehood.”

Put the fight on ground where truth and justice, and God can support it.

Inaugurate and encourage a policy to enable each family to secure a home—

Actual occupancy and use to be the title.

Paying for it only the cost of setting it off from the public domain.

“Paper money is to be the money of the future; absolute paper money.”—Moran.

Let Money vs. Credit be the war cry, as the 19th century goes out and the 20th century is born to the new life.

With a Bible, a constitution and money; all stamped on *paper*—all reflexes from the heart. A flag stamped on silk, the emblem of country—all standing on the earth; God’s footstool and man’s home.

Mankind can have enough paper money. It cannot have enough of the two metals.

“Truth against the world.” (Motto of the Kumree.)

From this level of God’s engineering let us call to the rich, not alone in warning, but in love, as brother men.

Note.—For nearly five months no effort that I could put forth, has been spared in the cause of justice and humanity. I worked in season and out of season, with all my intellectual, moral and physical powers, to secure the election of Wm. J. Bryan and Thomas E. Watson, seeing all the time the false issue that inhered in our cause—metal money, a double candidate, a double platform, making a political *lie*.

Turn to the Omaha Platform, of 1892, which is the first born political child of the Declaration of Independence; and when utilized, life, liberty and happiness will be a verity.

Turn from the mis-rule of political despotism, because the trend of the struggle is:

TO CENTRALIZE.

Abolish the debt Moloch.

“A contrivance against divine law and human reason.”
Abolish the “bank of issue” demon.

“It coins the sweat of labor into gold—for Tyrants”—by interest.

To *Shrink* the volume and leave the debt *status quo* is Robbery.

In doing it the government makes itself the Complement of the Crime.

This tabernacle of Mammon is built on:

The non-right of money,

The non-right of transportation,

And the wrong use of the Public Domain.

The record of the past must be changed.

Stop modern God-robbing—by Robbing his children.

William the Conqueror stole England.

His descendants are stealing the world.

The Republic condones the crime and aids the larceny.

Stop framing iniquity into law.

Stop the infamy of redeeming one "money" with another "money."

Stop swapping "dollars"—it is a duplicate of selling Christ for silver.

Make:

A graduated income tax, beginning above one thousand dollars.

Exempt such home of the family from all taxation and liens of any sort

To the amount of one thousand dollars.

Natural gifts in the earth common to the race, beneficial to all men, to be under the control of the government and open to all—for the benefit of all the people.

The government to hold all unoccupied land for homes only.

Homes to be acquired at the minimum cost of allotting them.

Each to acquire homes on the same terms—necessary quantity.

As Public Domain.

While thus situate, if any wish to use it for the grasses, or any other appendage, so as not to injure it, let them use it, paying a stipulated price, the money to go into the public treasury for the benefit of all.

To induce those holding large grants to surrender them to the people, to again become public domain, *tax them double the value of land used for homes.*

Make it impossible to hold land for speculative purposes.

Statutes of justice and decrees of equity will not tolerate,

Land speculation of cultivatable soil that is rural.

This policy would decentralize land, increase homes and diffuse happiness.

A non-resident alien should not own land in this country. Land should not have been sold to them.

Change the rule.

Give them a reasonable notice to sell their lands.

If they refuse, then the government shall pay them a

reasonable price for their lands and turn these into the public domain.

All of these lands to be public domain except those occupied as homes.

EQUIVALENCY OF EXCHANGE.

That which you cannot produce at all, get of those who do, on terms as advantageous as possible to both.

That which you have the greatest surplus of, get off on terms of like character.

Having thus reciprocated, in the two extremes—where you had all and where you had nothing—the inside will adjust to these outside extremes.

The nations over against you do the same thing, and thus the world fraternizes.

These peaceful regulations go on till arbitration takes the place of force, and earth becomes an empire of peace.

Here is broad ground, to which the humanites in every nation are looking—

And the grandest names on earth are bending their energies to effect the blessed state—*a world disarmed!*

Arbitration the law of nations, instead of the law of force.

The world thus regulated,

Society thus harmonized, would at last blend in UNIVERSAL BROTHERHOOD.

Interest on money is murdering the world; it is a crime against the human race. Strike it to death.

RAILROADS.

All railroad charters should be repealed. And the roads valued and paid for to the now owners, and *then* operated by the government as—

THE RAIL AND WATER CARRYING DEPARTMENT—the same as any other department, with a cabinet officer.

Allowing the owners now to retain five-eighths of their value as an investment.

Paying them out of the earnings three per cent per an-

num till final liquidation and full ownership by the people.

The roads to be run at cost of operating.

That is, a schedule of prices to be paid by the people for their use,

Sufficient in amount to pay the interest, while needed; sinking fund and running expenses.

THE MONEY.

The money should all be issued by the government and made full legal tender for all purposes. It should be sufficient in volume to do all the business of the country without the intervention of credit, *on cash, strictly*. It should be stamped on material of the least possible commercial value consistent with fair durability—*on paper*. It should be furnished at the cost of making and issuing. It should be redeemable in labor and commodities only, thus making its use among the people perpetual. It should be put in circulation through national depositories, situate at the seat of government, the state capitals and county seats. In detail: It should be secured by land and products, returnable at any time, by the holder, to the depository.

How the people get the money is shown in every detail in my book, "Land, Transportation and Money."

Land, Transportation and—Money? It was out early in 1896 in support of the principles of the Omaha platform. But there was not much of that platform in the late campaign “on money with the money left out.” To illustrate: Suppose the “Money Question” is One Bushel. “Silver” is about one quart of the whole make-up, and better left out than put in.

For the “Metal Money System” is infinitely small when compared with the full humanities of our Omaha platform.

“Silver alone” as an “issue” is a fiasco—failure.

In 1896 it was three-headed. The mountain was in travail and brought forth a mouse.

I want to get my book with real reform papers. For, while I am young and inexperienced, I know that true

reform papers are scarce as perpetual food in the happy hunting grounds of the Mythic Valambrosia; or 53-cent dollars with the masses.

1. We have those who believe in a single gold standard.

2. Those who believe in a gold and silver standard combined.

3. Both holding in their platform that paper money must be issued, convertible into "coin" at the option of the holder, to make the volume "ample to do the business of the country."

We know that it is the *volume* of the money that regulates prices—hence the crime of demonetizing silver to lessen its volume.

It was a measure to *contract the volume*.

Gold and silver both gives the larger volume.

Therefore both should be used to the fullest extent—*till both are abandoned*.

For they are wholly insufficient to supply the amount of money needed by the people to do the business of the country.

This is the whole of it in a nut-shell.

The peril to our institutions is appalling, and only those who are willing to say "give me liberty or give me death," will be able to abide the fury of the onset of monarchy. All of us who have stood for a true money system, paper, for the past years will continue the fight. Those who put "success" above principle will leave us. We are at the critical point. We must go forward. Here is the way:

Paper Money vs. Metal Money is the just system. People's ownership, through government, of all public franchises vs. corporate ownership of sovereignties, through law by individuals or companies of individuals. The people to affirm by direct vote every law before it becomes operative.

Give the people a chance by law to enjoy the increment of their labor.

Hear the Divine Ruler's voice:

"Come now, you rich, weep and lament over those miseries of yours which are approaching.

“Your rich stores have decayed, and your garments have become moth-eaten.

“Your gold and silver have become rusted, and the rust on them will be for a testimony against you, and will consume your bodies like fire. You have laid up treasures for the last days.

“Behold, that hire, which you fraudulently withheld from those laborers who harvested your field, and the loud cries of the reapers have entered the ears of the Lord of Armies.”

J. HARPER.

Danville, Ill., Nov. 4, 1896.

HARPER ON INCOME TAX.

“MIGHTY” LAWYERS WITH THE GREAT MASSES—HE QUOTES ABRAHAM LINCOLN ON THE SUPREME COURT.

The majority stand for tyranny.

The minority for liberty.

“This is the paradox of courts.”

When new questions come to the front.

The “great” lawyers take the side of tyranny, and the “mighty” lawyers take the side of liberty. And the people, rally to the support of the “mighty” advocates of humanity, till their names become halos, and the principles they contend for become fixed as truth.

We have had three onsets in the past, and the fourth is on.

Our first great struggle was the “war of the banks,” from Washington to Jackson. The second was the “Dred Scott Decision”—a decision “that sent a system to ruin that it meant to save.” The third was the “Income Tax of the war”—that gave us bread to feed the heroes in blue, and the fourth—“The Income Tax, lately deceased at the hands of the Supreme Court.”

These two count as one.

All these decisions were made by a divided court, which claimed for its mandates “obedience” and “silence.” To speak against them was to outlaw yourself and be classed

as an enemy to your country and its constitution, an uprooter of all law, a monster. "An opposer of the majority." And after all this "fuss" led in by "great" lawyers as to the "majority" decision,

The "minority" decision, the outgrowth of brain and heart, became the rule upon which liberty rested, and the "great" lawyers went to "Urup." And so it will be now.

Let us look at the record and see if there were not some men, not "pretended" men, who called the Supreme Court in question. Let us see if the "minority" have not called the "majority" in question, in language that literally annihilates them and the "great" lawyers, "the backers." And these magi in silencing these so-called "courts" laid the foundation of liberty more firmly and widened the highway of Christian civilization.

And in doing it planted themselves as beacon lights for the ages.

In 1791 Congress decided in favor of a bank; in 1811 Congress decided against a bank.

One Congress in 1815 decided against a bank and another in 1816 decided in favor of a bank. Here are congressional precedents on both sides.

Hear Andrew Jackson:

"It is maintained by the advocates of the bank that its constitutionality, in all its features, ought to be considered Court. To this I cannot assent. Mere precedent is a dangerous source of authority, and should not be regarded as dangerous source of authority, and should not be regarded as deciding questions of constitutional power, except where the acquiescence of the people and the states can be considered as well settled. * * * Prior to the present Congress, therefore, the precedents drawn from that source were equal. If we resort to the states, the expressions of legislative, judicial and executive opinion against the bank have been probably fourfold. There is nothing in precedent, therefore, which, if its authority were admitted, ought to weigh in favor of the act before me."

The Supreme Court, the same one we have now, once decided a national bank to be constitutional, but this same General Jackson sat down on the court and the decision and all the "great" lawyers backing the bank, and he sat

down with the people, and the "mighty" lawyers who were for the people.

It was said the bank charter was similar to the Bank of England, the "mother of banks." That saying likely enraged the General, for, once upon a time, down toward the mouth of the Mississippi, he, with a goodly number of his countrymen who wore "home-made shoes" and "common clothes," had made up their minds to wallop England, and a certain "governor," who was in love with Britain and wanted to go to "Urup," stood in the governor's way. He drew a rawhide and gave the "governor" a good welting and then thrashed Packingham till he cried "enough," and then the people elected him—"Old Hickory"—President, and he "set" down on a bank and said:

"If these important decisions had been made with the unanimous concurrence of the judges, and without any apparent partisan bias, * * * and had been before the court and affirmed and reaffirmed, then it would be a precedent to be respected. * * * If the opinion of the court covered the whole ground of this act, it ought not to control the co-ordinate authorities of the government.

"Congress, the executive and the court, must each for itself be guided by its own opinion of the constitution. Each public officer who takes an oath to support the constitution, swears that he will support it as he understands it and not as it is understood by others."

A divided court cannot give the opinion of the whole court, so as to stop dicussion, as to which side is right.

And from 1840 to 1860 the Democratic party stood on the Jackson platform of the unconstitutionality of national banks. At the time of that eventful day it straggled into the jungles of the "hunger mud," and there among "horned frogs" and "flat-headed snakes" wandered in contempt. But in 1896 it got back to the ground of the Fathers, and the Chicago end of it came out flat-footed against national banks and said plainly that it would take silver, such as Washington had given us, stay at home and not go to "Urup."

The other end of the party wandered off into the moun-

tains of "Heipsedam," where the "English lion" roareth and is engaged in herding the "golden calf;" and they give notice that if the people undertake to run the government that they will "take any office that has a fixed salary." Shirach.

"Dred Scott."—A great philanthropist said of the decision: "It is infamous, and affirms pro forma that a black man has no rights that a white man is bound to respect."

"That decision declares that a negro cannot sue in the United States courts." Lincoln, the "mighty" lawyer.

The constitution formed to "establish justice, insure domestic tranquility and secure the blessings of liberty to ourselves and posterity," "that instrument," the "great" lawyer says, "does not allow courts organized under it to be open to black men."—Douglas. The black man shall not have his "day in court," where the accused and accuser, face to face, there determine who has justice on his side.

The government, formed to establish justice, by the ipse dixit of the Supreme Court, closed its courts against the black man—Semper dictatum inferna—"always a dictum infernal."

He who has been beaten, the blood pouring from the wounded body, shall not be heard when the Supreme Court says he shall not. Listen:

"Great" lawyers say if any one questions the "decision" he is an enemy of his country, an enemy of the constitution of the country, "a red-handed anarchist."

Hear the "great" lawyer, Douglas:

"The courts are the tribunals prescribed by the constitution and created by the authority of the people to determine, expound and enforce the law. Hence, whoever resists the final decision of the highest judicial tribunals aims a deadly blow to our whole republican system of government—a blow which if successful would place all our rights and liberties at the mercy of passion, anarchy and violence. I repeat, therefore, that if resistance to the decisions of the Supreme Court of the United States in a matter like the points decided in the Dred Scott case, clearly within the jurisdiction as defined in the constitu-

tion, shall be forced upon the country as a political issue, it will become a distinct and marked issue between the friends and enemies of the constitution—the friends and the enemies of the supremacy of law."

The same spirit that inspired the "great" lawyer to pen the foregoing, inspired the "great" lawyer to write the following:

"Humanity overcame the first, and humanity will overcome the second."

Hear him (Harrison):

"You are to answer, then, my fellow citizens, in all the gravity of a great crisis, whether you will sustain a party that proposes to destroy the balance which our fathers instituted in our system of government, and whenever a tumultuous Congress disagrees with the Supreme Court and a subservient President is in the White House, that the judgment of the court shall be reconsidered and reversed by increasing the number of judges and packing the court with men who will decide as Congress wants them to. I cannot exaggerate the gravity, and the importance, and the danger of this assault upon our constitutional form of government."

What a Boreas—another god of wind—is Harrison. Here a government is formed to protect us in our life, liberty and property; each thus protected, to bear the exact ratio of burden to his protection. Yet the claim is made that a certain class, equal beneficiaries in protection, shall not be equal in burden bearing, and call upon the court and the "great" lawyers to aid them in their release from equal burden bearing.

Remember in passing that "resistance to tyrants is obedience to God."

Here "resistance" is plain and is used in its proper and just sense.

No one is "resisting" the court, as these apologists for a false interpretation of the constitution are asserting.

The great party and the great names in that party that Douglas was sliming were not "resisting" the Supreme Court. And the great party and the great names in that party that Harrison is sliming are not "resisting" the Supreme Court.

INCOME TAX CASE.

They in each case are opposing the opinion as not being constitutional law, are arguing against its soundness, speaking against its false deductions and wrong conclusions, as they have a right to speak, and have the decision changed, overruled, as the people shall determine.

The minority of the court in the Dred Scott case were not resisting the decision, but giving an opinion against the majority of the court, that sank it to endless oblivion with the "great" lawyers that backed it. And the judges of the minority of the court in the Income Tax case are not resisting the court, but giving an opinion that will consign the majority opinion to an equally deep oblivion with the "great" lawyers that back it.

The Dred Scott decision was made in the interest of the slave holder who denied the right of liberty and happiness to the black man.

The Income Tax decision was made in the interest of monopoly, that is now threatening the liberty and happiness of both the black and the white man.

Douglas failed to uphold his Supreme Court dictum, and Garrison will be equally powerless to uphold his.

All power is inherent in the people. They are above the three co-ordinate branches of the government; are above the constitution; are sovereign; can change all, constitutions, decisions and laws, and do justice to all. In doing justice they changed the "Dred" decision, and in doing justice to all they will change the "Tax" decision.

To proclaim that they who are opposing the soundness in law of a decision of the Supreme Court are resisting, as using force, is applying the word in a false sense to deceive and mislead the people.

And the men who do it are the real anarchists. The little "two-penny liners" of the Douglas day that re-echoed the "stuff" from the mouth of the "boss" were a fraud.

And the petty 2x4 editors now who ring out the song of their "bosses," are as far aside from the justice that the government was formed to establish, as is the wild Mos-

lem shouting "Allah" to whet his appetite for Christian blood.

What has been said aforetime by "mighty" lawyers on this Supreme Court affair? Keep very quiet, bull and bear. Why, this same Supreme Court once decided a national bank to be constitutional, but General Jackson, as President of the United States, disregarded the decision and vetoed a bill for a re-charter, partly on constitutional ground, declaring that each public functionary must support the constitution as he understands it.—Lincoln.

And this very same Judge Douglas glorified Jackson with a "great" lawyer's glory—said the hero of New Orleans did right in refusing to abide the decision of a court that ignored the constitution, and set up in its place a court *ipse dixit*. H.

Now mark: This same man, so-called, gloated over the total disregard—tramping out the decision of the Supreme Court—by an *ipse dixit*; shouting, everybody has a right to talk against it and set down on it. And this is Douglas. H.

But when another decision is in the interest of those he serves and he wants political service in turn as pay, then the decision becomes sacred, and agitation to reverse it is anarchy. If this sacred decision that I want to stand "shall be forced upon the country as a political issue it will become a distinct and naked issue between the friends and enemies of the constitution."—Douglas.

"Judge Douglas claims the right to defend the Dred Scott decision. I claim the right to show that it overrides the constitution."—Lincoln.

* * * *

"It would be interesting for him (Douglas) to look over his recent speeches and see how exactly his fierce phillipics against us for resisting Supreme Court decisions fall upon his own head."—Lincoln.

* * * *

"It will call to mind a long and fierce political war in this country upon an issue which, in his own language, and, of course, in his own changeless estimation, was a 'distinct issue between the friends and the enemies of the constitution,' and in which war he (Douglas) fought

in the ranks of the enemies of the constitution."—Lincoln.

Here the "mighty" lawyer nailed the "Little Giant" down, boxed forever. Douglas charged Lincoln with resisting the Dred Scott decision, which made him an enemy of the constitution, an anarchist.

"But in the bank war Douglas fought in company with the enemies of the country."—Lincoln.

"And now to the Dred Scott case. It was made by a divided court. Judge Douglas does not discuss the merits of the decision in that respect here. I shall follow his example, believing I could no more impose on McClane and Curtis than he could on Taney."—Lincoln.

* * * *

"We believe as much as Judge Douglas (perhaps more) in the obedience to and respect for the judicial department of the government. * * * But we think the Dred Scott decision is erroneous. We know that the court that made it has often overruled its own decisions and we shall do all we can to have it overrule this. We offer no resistance to it."—Lincoln.

There is where the great party that opposes the Income Tax decision stands—is going to do all it can to have it overruled—not resist it. Mr. Lincoln, measuring the scope of this fearful Dred Scott decision on the black man, said:

"In those days our Declaration of Independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro universal and eternal, it is assailed, sneered at, misconstrued, hawked at and torn, till, if its framers could rise from their graves, they could not at all recognize it. All the powers of earth seem rapidly combining against him. Mammon is after him, ambition follows, philosophy follows, and the theology of the day is fast joining the cry. They have him in his prison house; they have searched his person, and left no prying instrument with him. One after another they have closed the heavy iron doors upon him, and now they have him, as it were, bolted in with a lock of a hundred keys, which can never be unlocked without the concurrence of every key; the keys in the hands of

a hundred different men, and they scattered to a hundred different and distinct places ; and they stand thinking as to what invention can be produced to make the impossibility of his escape more complete than it is."

The Income Tax decision is the counterpart. There are millions, hundreds of millions of dollars of incomes in the hands of the rich, who are protected in life, liberty and property and have representation. And the Supreme Court says they shall not pay taxes on their incomes. Our fathers said taxation without representation was tyranny.

Representation and protection without taxation is an unbearable tyranny. Black and white man slavery.

J. HARPER.

THE GOLD STANDARD WILL DESTROY CIVILIZATION.

"On the Sea of Discontent, on the floods of fury."

That is the condition of Christendom to-day.

"The mystic ocean of unrest is world-wide."—Disraeli.

"The nations are drifting."—Salisbury.

"The upheaval of humanity is just at hand that shall re-map the globe."—Napoleon III.

"Dynamite is heralding a new era."—Julius Jerome.

"The storms now shaking the earth are the forerunner of the regenesis."—Simpson.

Look where you will and you find the fiery words of the Seer actualizing into history, "Evil shall go forth from nation to nation."

The governments are drifting into the old grooves that end in destruction.

"Capital haughty, labor sinking, the end nearing."—Ludwick.

Wages fell from Egypt to Rome, over a period of eighteen hundred years.

Then the hiatus was reached.

Labor sank to seven cents a day.

The epitaph of that age was death.

Wages have been falling, falling, falling, and we are reaching the next hiatus—*twenty-eight cents a day the globe over*.

Lower than at any time for a hundred years.

“A falling wage brings us to death; a falling price to ruin.”—*Vision of the Blessed*.

“The republic ought to be happy.”—*Stoddard*.

Is it?

Are the conditions happifying?

Seventeen-twentieths of the wage-workers of Christendom are within thirty days of starvation.

The three-twentieths are richer than were the haughtiest lords that reigned from Egypt to Rome.

“Material prosperity never had an equal.”—*London Letter*.

Who owns this wealth?

Less than one-quarter of one per cent of the people.

The national debt, the state debts, and all other corporation debts *amount to twenty thousand million dollars*.

This almost infinite amount draws an average annual interest that, after a scant living, it takes the entire surplus products to pay, and leaves two hundred and twenty-five million dollars unpaid every year.

Less than one-quarter of one per cent thus have a mortgage on us that, under the present policy, will last forever.

We have one hundred and twenty-five thousand miles of railroad, costing about two thousand million dollars.

Who owns them?

The same, less than one-quarter of one per cent.

There are five thousand million dollars watered stock piled on top, swelling the sum to seven thousand million dollars.

On this infinite sum is wrung, by an extortion deeper in crime than was slavery, ten per cent annually.

Making the “kings of the rail” the most despicable tyrants that the sun of civilization ever shone upon.

And by their rapacity, under the forms of *purchased* law, they degrade labor and production to a state of bondage not long to be endured.

These monopolies of transportation have also a land

gift, munificent as an empire—as large as nine states like Ohio.

The telegraph, costing some twenty million dollars, is watered up to eighty million dollars.

Who owns them?

The same one-quarter of one per cent.

And on this superstructure of *crime—three-quarters water, one-quarter cash*—this little class of law's favorites declare a dividend of fifteen per cent.

Happy one-quarter of one per cent!

They own the railroads.

They own the telegraph.

They own the national debt.

They own the quasi-public debt.

They own twenty-four hundred national banks.

These banks rest upon the debt (bonds) they own—*untaxed debt*.

On this debt they are given 90 per cent in notes to loan as money.

With these gifts and franchises they are omnipotent—*while the law sustains them*.

They have monopolized the lands.

*So that there are more tenants than land owners.****

They have monopolized the coal.

They have monopolized the oil.

They have monopolized the precious metals.

They have crushed labor.

Wages have fallen for twenty years.

Salaries have raised,

Until the burden, the sorrow, the ruin, has grown into a mighty wail that reaches from sea to sea.

Greater business depression than was ever known.

Society trembles as never witnessed before.

Failures on the increase.

Penitentiary offenses on the increase.

Murder on the increase.

Lunacy on the increase.

Suicide on the increase.

Divorce on the increase.

And the assassination of our rulers shocks the great republic as a sign of dissolution.

From the top to the bottom there is rottenness.

The Executive, chosen because of his fitness to represent the nation, as its head, aptly epitomizes our civilization—he cannot be expected to rise above the tide that swept him to his present place.

As a people so their rulers.

A nation is known by its laws.

“Corrupt enactments by designing men are the first sown seeds of death.”—*Henry Clay.*

The policies have been corrupt ever since the war.

The result:

Millionaires on one side, representatives of their class.

Tramps on the other side, representatives of their class.

The road is the same other nations have trod.

The end will be the same.

“THIS GOLDEN UNIT” IS THE DESPOTS’ SONG.

The Crime of the Age.

The march to peace is over the broken altars of wrong.

The bridge of sighs leads to the sea of tears.

The greed of capital is the prelude to despair.

The *Omniarch* of the world ought to speak again:

“Awake thou that sleepest and arise from the dead.”

Gangrene is the vestibule to the charnel house of death.

The world drifts;

Riches defy God.

The poor die,

Heaven stands appalled,

Hell holds jubilee.

And the golden god in silken sheen,

The state in nightmare holds,

While storms as fierce as the furies march,

Wraps worlds in sorrow’s folds.

Policy prates of “material wealth,”

And despots shout their song—

"That *capital* is a thing of right."

"Labor a thing of *wrong*."

The political march for twenty years on the money question

Has been a lie.

It is no better now.

* * * * *

We are told by the capitalist that the river to the fair land of business felicity is to be crossed on a *golden* bridge.

And this anthem is struck upon every string of the siren harp of tyrants.

It is false clamor, incongruous as the nightingales which the soul of Sophocles heard singing in the grove of the Furies.

It is the presage of darkness that threatens the coming of the shadow of death.

It is the chorus of fiends echoing from the vaults of Pluto.

Such a paen amid the "dying of want," sang by the soulless, seems like the fresco of hope on the walls of hell, to heighten the horrors of the damned.

With a million out of employment, at a loss of a million a day in unearned wealth, the song is a gorgon of woe.

With another half million loss, on half rations, "because too poor to eat," the woe becomes double.

With sorrows that follow what tongue can tell.

Hopeless men,

Heart-broken women,

Dying children.

These fill earth with the evangels of despair.

Business depression as wide as the world.

Prices lower than they have been in a hundred years.

Money almighty.

What shall the song declare?

What shall the harvest yield?

The President strikes hope in the face.

Congress sleeps, wrangles and votes—

For the gold unit!

The judiciary dreams.

And God denounces this modern Meroz because it

comes not up to the help of the people against the mighty
—*god of gold*.

The railroads have become a tyranny.

The telegraphs have become a tyranny.

Land jobbery has become a tyranny.

Debt has become a tyranny.

Money has become a tyranny.

Banks of *issue* crown the arch and become the sixth factor in the triumphal march to ruin.

Are there no dangers?

Fools say "no."

Are there no wrongs, deep-seated as sin, wide-spread as the world?

Knaves say "no."

Look and see.

The increase of crime is a *result* of a cause.

The increase of murder is the *result* of a cause.

The increase of lunacy is a *result* of a cause.

The increase of suicide is a *result* of a cause.

The increase of divorce is a *result* of a cause.

The assassination of our Presidents is a *result*.

Remove the cause.

The combined powers of the world cannot destroy a *cause* by fighting a *result*.

Repressive forces, striking at *results*, cannot remove the *cause* lying back of it.

The great depression in business is a *result*.

The universal unrest is a *result*.

The "strike" is a *result*,

Dynamite is a *result*,

Labor trouble is a *result*,

Growing out of the oppression of labor.

Capital in the hands of fallen man

Is a tyrant.

A few years ago it said—

"Capital shall own labor."

Now it says—

"Capital shall control labor."

The first was chattel slavery.

The second is serfdom—

A greater enemy to labor than the first.

"It is labor that needs protection, not capital."—*Lincoln.*

**The money lords of England hold the following mortgages on the productive industry of that country:

There are 126,331 of them, out of a population of 32,000,000, and their holdings, according to The London Bankers Magazine, are as follows:

Government obligations	\$3,750,000,000
Home railways	3,600,000,000
Other home securities	8,125,000,000
<hr/>	
Total	\$15,475,000,000

This vast sum of English indebtedness bears an average annual interest of 4 1-2 per cent, making an annual tax upon labor of \$700,000,000.

***For sixty-five years of our history three-quarters of the people owned their homes, and one-quarter were tenants. At the end of the war five-eighths owned their homes and three-eighths were tenants. In 1885 *three-eighths* owned their homes and *five-eighths* were tenants.

AN INQUIRY CONCERNING SILVER, BI-METALISM AND GOLD.

THEIR MONEY RELATIONS, AS RECORDED IN THE WORLD'S HISTORIES. THEIR LAW STATUS AMONG MANKIND. BOTH PAST AND PRESENT.

By J. HARPER, Danville, Ill.

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"Ask for the old paths and walk therein and ye shall find rest for your souls."—*Jer. 6:16.*

This divine request came to me as I read:

"For all time gold has been adopted as the standard money of the nations of the earth."—*Commercial, Danville, Ill.*

The gold dollar has doubled in twenty years.

Is this one of the old paths that we are to ask for—that we are asking for—so that in walking therein we shall find rest for our souls?

Let us be plain—square up the statement by the line of truth; and it stands as the most extravagant fulmination of an *untruth* now in print.

The propounder of it, I have no doubt, is a fair man, but has no just conception of what he was talking about.

It contradicts all history.

It contradicts all constitutions.

It contradicts all magna chartas.

It is a travesty on the earth's present condition.

A 200-cent dollar for the bond holder—gold.

It is a flat contradiction of the Bible, the Christian's holy book.

It is a flat contradiction of the Chum-fu of China, the holy book of that great people.

It is a flat contradiction of the Vedas, the holy book of the Indi.

It is a flat contradiction of the Koran, the holy book of the Moham.

And if not tragical in aim, to enthrone the wrong would be *omnis ridiculus est*, “the sum total of the ridiculous.”

The English word “money” occurs first in history 1860 years B. C.

The English language, when the transaction took place at that remote period, was not in use.

What we mean is this:

The Anglo-Saxon—that is, England and the United States, have had translated into English every ancient book, manuscript and writing on earth now known. So that as we go back along the track of the centuries, till we find 1860 years B. C., there we meet a man bargaining for a piece of land, and who had the “money” to pay for it.

He was suffering and bowed down to the very earth with a sorrow, the heaviest man has ever borne. He was looking for a burial place for his wife that lay dead before him.

The owner of the land sought was a man high among his countrymen—Ephorn (dust). He knew the power

of *death* upon "dust," of which we are formed; so his loving heart came out in words through the lips:

"My lord, hear me; the field I give thee; take it and bury thy dead."

The answer—"I will give thee the worth of it in "money."

And the buyer weighed out the price, "four hundred shekels of *silver*, current money, with the merchant."

That transaction was in "time," was on "earth," and the Hittites were a "nation," and "silver" (Heb. *Keh Seph*) was "standard money."

"Shekel," Heb. "a certain *weight*, by which the weight and *price* of other things are *determined*."—H. Lex.

The Hebrews used "silver," weighed by the shekel, as "money," "current money," "standard money."—Heb. Lex.

And the Hebrews continued to use "silver" as the "standard money" about 850 years before they adopted bimetallism and used the *gold shekel* as "money."

"So David gave Ornan for the place six hundred shekels of gold by weight." Silver as the standard had occupied the field *alone* for nearly 850 years and *then* gold came as a helpmate.

"Throughout the Law, money is spoken of as in ordinary use, but only 'silver money.' Gold was not used as money."—Ges. L. T. of D. D.

Up to David's time, B. C. 1017, gold was not used as money, nor till just 843 years after the introduction of silver as standard money.

Dr. Hastings, under the title, "Facts About Gold," in S. of G., says: "The first recorded mention of gold as money was the six hundred shekels with which King David bought the threshing floor of Ornan, B. C. 1017.

Croesus, B. C. 560, coined the golden Stater; and Darius, son of Hystaspes, King of Persia, B. C. 538, coined the golden Darius. Gold was also early coined by the Kings of Sicily; by Gelo, B. C. 491; by Hiero, B. C. 478; by Dionysus, B. C. 404; by King Philip of Macedon, B. C. 306."—S. of T. Hay, i, 13. Cy.

The following is the reason why gold was *not* in the money schedule.

"Gold was extensively abundant in ancient times. At first it was chiefly used for *ornaments*. *Coined* 'money' was not known to the ancients till a comparatively *recent* date. It (gold) did not depreciate in value, because of the immense quantities used by the wealthy in furniture, plate, adornments of their buildings, carriages—everything was ablaze with gold."—B. Dec. O. R. W. S. Com. S. of T. Ges. Heb. 4.

England (Britain) used silver B. C. 25. Coined silver pennies of 22 1-2 grains and have been using it (silver) ever since.—B. Enc.

Silver had the field in England alone from B. C. 25 to A. D. 1257, when she *first* coined gold (B. Enc.) as money, and bimetallism has continued ever since.

Let us look at this "Standard" that the great logician talks about.

"Standard," that which is established by sovereign power as a *rule* or *measure*, by which others are to be adjusted.—W. D.

A 50-cent dollar for the plow-holder—silver.

How could *gold* be the "standard" of the nation of England (Britain) from B. C. 25 to A. D. 1257, while silver coined by law was "standard money?"

In A. D. 1257 England (Britain) first coined gold and made it money.—B. Enc.

What of the 1282 years from B. C. 25 to A. D. 1257?

Was England (Britain) during these years, as a "nation," using "gold as the Standard?"

It must be so, because this mighty tree among the underbrush cries aloud, "For all time gold has been adopted as the Standard money of the nations of the earth."

Where on earth was the nation that was doing it?

Again:

What of the years from the purchase of the burial field of Ephron for "silver money," B. C. 1860 years, down to the purchase of the threshing floor by David for a place to offer sacrifice? He paid for it in "gold shekels" "weighed out," and is the *first* named case of

gold being used as money, in all history.—H. D. S. of T. H. Dic.

Silver had reached that high place, “Standard Money,” 850 years before.

And not only the Jewish state traveled this road of silver, but all the mighty powers of earth—Egypt, Babylon, Persia, Greece and Rome—traveled the same road—the silver standard highway.

And thus they marched for quite the first thousand years. And, mark you, it was the introduction of *gold* that made bi-metalism.

Here entered bi-metalism, and both metals have been used ever since as money by the “nations of the earth.”

Rome, the greatest in both profane and sacred history, the most gigantic and awful, did not reach the gold coin point till B. C. 269, while she had coined silver B. C. 573.

What was the “standard” from 573 till 269, when gold was first coined, and bi-metalism lived—two *metals used as standard money*.

Yet this Diogenes of the “tub,” seeking the “shining shore,” by the “gold route,” says: “For all time gold has been adopted as the standard money of the nations of the earth.”

Why, brethren, let me tell you something—“all time” is a long time, and you *now* come to inform us that *all* this long time “gold” has been the *adopted* “standard money” of the nations of the earth.

Now, to be kind with you, what *part*, what *period*, of this long stretch of time will you point out—what place or portion of the earth, the nation was in, where the mandate “adopting” “gold” as the “standard money of the nations of the earth went forth?”

Why, my dearly beloved Achan—the man of the “golden wedge,” this “standard” business, nations “on the earth,” the very place you refer to—have had a powerful sight of trouble over. And *that* is the trouble *now* and when you fully get hold of that *fact*, you will be the last “gold calf” on the planet, to say: “For all time,” etc.

That statement is what our Latin kinfolk call *Brutum Fulmen*.

Mr. Barring, of Barring Bros., in his testimony regarding the break-down * * * says: In Calcutta, where *silver* was the "standard," gold could not raise any money and men went down overwhelmed in ruin. Following, as the "battle of the standard" pushed on, in Constantinople, where *gold* was the "standard," silver could get no money, and merchants, all who were in debt, went down to death under the wreck.

The "time," the *part* of the "earth" and the "nations," have not yet been found, when and where "*all*" and each nation stood on gold *alone* as the "standard money." *All* "nations" have *not* stood there in *all* "time" in all the "earth."

That is a species of eloquence like the thistledown, light, and floats in the air.

In fact, the statement is very thin air, when the location is looked for in "time" on "earth"—*then* the standard gets lost in the "contiguity of space."

And when we apply the test to the fourteen hundred million of the present, the statement happens to be doubtful.

The attempt of mankind, from the earliest dawn, has been to adjust themselves to the "precious metals."

And the two metals have through the ages been "traveling companions."

Silver leading in longer periods and wider in range—as a "single standard."

Both have been "standard coin." But the "yellow god"—gold, is *young* in the matter of "single standard" and is trying to push the white "god-silver"—the "first," the "old" "single standard," out of his way—and become the second tyrant at Argos. And to "make believe," rounds out the claim in grand-eloquent terms, "for all time," etc.

This "push" of gold to become standard *money* of the world, is a *torture* that is *causing* all of mankind to *writhe* in pain. Let us beware.

Look now outside of Christendom and we find full seventy-five per cent of the race. How about them?

"In China, Sycee, silver, is the principal currency, paid and received by weight. Spanish dollars also circulate there, but only after they have been assayed and stamped as proof that they are of standard fineness."—*Moran*.

From a report of their own agent, resident in China, to the British government, we find this: "There is no coined silver or gold currency in China; the only money taken being a copper coin called cash, of small value, 1,700 representing a Spanish Carolus dollar. Silver, therefore, in bulk, at its pure touch of 100 per cent, takes the place of a coined measure of value, being divided into the government standard weights called teal, mace, cash, candareem, each having a decimal proportion to the other; and thus a nominal money is created, although more properly these terms are merely "denominations of weight."—*M. on M.*

So the statement "For all time gold has been adopted as the standard money of the nations of the earth"—as to the vast empire of the Chum-fu (god) and Com-fu, the messiah—where five hundred and fifty million dwell, more than one-third of the people of the globe—as to *them, it is untrue.* As to them it is *falsum in uno and falsum in omni.*

This vast nation does not use gold as the standard money. So, too, of India and the Isles of the Ocean.

It is not true of this republic, never has been true of it. More than half the race use silver (some copper and tokens). About one-quarter uses both metals and *less* than one-quarter *are trying for gold alone.*

And in their ranks—the quarter portion, stand the great *creditor nations* of earth, a class of whose people, and their allies, hold three-quarters of the debt that mankind owes—one hundred and fifty billion dollars. In securing the payment of the interest on it, in gold, these become masters and all others mere dependents.

The precious metals both are: Gold, \$3,582,605,000. Silver, \$4,042,700,000.

"These are but drops in the bucket in the world's trade."—*Sueteber.*

Yes, "*dependents*," for the debt can no more be paid in gold than you can buy salvation with money.

Here is the almost infinite danger now threatening the world.

Metal money must be abandoned and a circulating medium of paper substituted, or the world is doomed.

Both metals are insufficient. *And the attempt to place dependence on one—gold, is the greatest crime a class ever pledged themselves to perpetuate against mankind.* This nation is in the storm-center. God help in the struggle for Liberty.

LECTURE BY JESSE HARPER.

ISHMAEL AND ISAAC AND THEIR DUAL RELATION TO THE HUMAN RACE.—GOOD GOVERNMENT HAS NEVER YET EXISTED AMONG MEN.

(By special permission of Colonel Jesse Harper of Danville, Ill., we print the following extracts from a lecture which he is now using in a series of public lectures. He is open to a few more engagements during the coming lecture season.—Editor *Farmers' Sentinel*.)

THE CHURCH AND THE STATE.

The object of this lecture is to show from the trend of all natural and supernatural forces, the close of the present economics and the birth of the new; to speak from a wider base, to present the fearful dangers to both clerical and secular affairs.

The two names, at their start, represented the two sides of human achievement.

The Church and the State. They do so to-day. They overshadow every other force.

Israelism and Islamism—the dual problems of the age.

These two names have influenced mankind as no other two on earth. Their works cover a space of 400 years. They shaped the march of ages, and are doing so now.

We give some notings from the lecture, to show the style, scope, aim and end, and give glints of the consum-

mation, as hope, to inspire on the rugged way. The mighty drama covers a struggle from the "paradise lost to the paradise regained."

God is the fourth word in the Bible; Elohim in their language. A "dual" word which begins in God and ends in Man.

Immanuel, the Messiah's divine name, is a dual word, begins in Man and ends in God.

Ishmael is a dual word, begins in truth and ends in God.

Isaac is a dual word, begins in laughter and ends in joy.

"THE EXALTED FATHER."

Go to 1896 B. C. Abram, "exalted father" (no children at the time), was 75 years old. One child (uno omni) would fill the promise.

Come down to 1910 B. C. and Gohlahm ("Almighty God") changes the name to Abraham, "Father of Countless Men and a Multitude of Nations."

Ishmael and Isaac were sons of this dual named man. The law of duality fills heaven and earth.

Abraham's prayer was—"O that Ishmael might live before thee." The sequence following is one of the most infinite miracles ever witnessed by the race. Remember this in passing.

The valley of the shadow of death lies between the two paradises; the king's highway runs through it.

It is bridged from end to end. The pillar that upholds it is the Rock of Ages.

The workmanship is dual—Moses and the prophets; Christ and the apostles.

They harmonize Debt and Grace, and reconcile Ishmael and Isaac.

Those who pass over the bridge have admission into the "purchased possession."

What have these divinely appointed men accomplished?

Come 1800 years from the head and one of the seed was miraculously manifested in the flesh—Jesus, Son of Peace. The Angel choir celebrated his birth with "Peace on Earth," etc.

Come down 2,500 years from the head and the other seed was manifested: "Abdallah," "Son of Force."

BIBLE AND KORAN.

Both descended lineally from Abraham.

The Isaac has the Biblos—"Book."

The Ishmael has the Al-Koran—"Book."

The Isaac declares miracles. The Ishmael spurns them.

When miracles were called for, as proofs of his (Mahomet's) mission, he called himself the Superior of Moses and Jesus, and with an air of authority declared that God had sent Moses and Christ with miracles and yet that men would not be obedient to their word, and that, therefore, he had sent Mahomet, in the last place, without miracles, to force them by the power of the sword to do his will.—Rek. Dic. Bio.

Come down the centuries from 1900 B. C. to now, the Ishmael, the Isaac, the Gentile, have struggled for the earth.

The Isaac built a church dedicated to "El."

The Ishmael built a mosque dedicated to "Al."

The Gentile built a temple dedicated to "Aiblo."

All invoke force; all invoke by prayer; all deny Christ—as personal redeemer of earth.

GOOD GOVERNMENT HAS NEVER EXISTED.

During all these sickening, wasting, dying centuries "good government has never existed among men."

But instead, the wail of the innocent, the wail of the destitute, the wail of the starving, with the groans of the dying, have turned this earth into the valley of the shadow of death.

These two force and dictate to the Gentile. Inspiration utters the language, "Prepare war."

Each, the Ishmael and the Isaac, have had their triple quadrate.

Isaac the twelve patriarchs, the twelve apostles; the Christ.

Ishmael; the twelve princes, the twelve califs, the Mohammed.

Isaac is in posterity "Father of nations."

Ishmael is in posterity "Father of a great nation."

The race is armed as never before. "Beat your plowshares into swords and your pruning hooks into spears; the weak say I am strong."

CONSUMMATION.

The scripture cited heralds the ending of the "Controversy of Zion," "End of Gentile rule," "The second advent of Jesus Christ."

The 6,000 years from Adam (lunar) close in 1899. And the "six days of creation," typic of the six thousand years of "creation," end with the century, and the twentieth century ushers in the Re-Genesis—the mille-annus of the seventh thousand year.

The coronation (marriage of the second Adam to the second Eve, the "bride") is due, and all nations are crying for deliverance—for an omniarch, the deliverer.

The Anastasis is going on, unseen to human eye, till the apocalypse bursts upon the age!

The two basal powers are taking position side by side. The sovereignty of the world is to become the sovereignty of the Lord and His Christ.

The earthly Jerusalem is to be the capital. "Become an external excellence," "City of the Great King." Out of which shall go forth the law—the word of the Lord. And the lion of the tribe of Judah "shall lead the nations on earth."

In the Jerusalem, "Abve," capital of the "Kingdom of the Heaven," whose maker and builder is God, "in whose light the nations of the saved work," all the dwellers are spiritual, some gone up to the divine nature, the "Bride," deathless as Christ, immortal as God; others up to the angel nature, to endless life depending on endless obedience. The dual cities become celebrants of the one name, to which all in earth and heaven bow.

AN ODD FELLOW'S ADDRESS.

DELIVERED IN DANVILLE, ILLINOIS, AUGUST 21, 1866, BY
J. HARPER, OF WILLIAMSPORT, INDIANA.

(From the Danville Commercial.)

More than twenty-three hundred years ago, far off on the Orient banks of the Hiddekel, with golden sunshine overmantling, lay a hoary-headed man, struck down by the Shekinah of Jehovah. His silver locks, gently floating in the breeze, to conscious life as dead, he lay, while the destinies of a world passed in review. As corruption did the entrancing glories make him. Then the angel touched his lip, Omnipotence raised him up, prophetic fire blazed upon his soul, and his burning eye glanced down the stream of time more than two millennium of years. The vista-glance took in the world wonders, from the day of the Prince-bard of the "Ulai," to our times,—Daniel was in a vision.

He saw the first great power of the world, "the empire of gold," rise, draw its "Scythian blade," and strike for the heart of humanity. Then the "mystic hand," the "shadeless eye," cropped the air-poised wings and Assyria died.

He saw rise in its wake the "silver power," the "bear-grasping" Medo, and head to this diademic power, Cyrus, "my prince," stood forth. He bursted the "twelve laved" gates, turned the channels of the deep and caused to sound on Zion's hill, the song of the rescued tribes. Then Persia died.

He saw spring from the grove-dotted plain, the "Mad Boy of Macedon," and with his brazen Greeks, force the flood-tide of the Granicus, and snatch victory from six million dead-souled Orientals, and by Phalanx charge, turn westward the civilization of the world.

Then the conqueror fell, conquered by the sting of wine, and Greece died.

He saw that "nondescript" beast, "monster type of three worlds," mythic remnant of rebellion in heaven, and scourge of the world. He saw it rise from the sea of woe, and with iron teeth and steel, crush to death humanity's Redeemer. He saw Calvary, the Cross, the sun in darkness, the moon in blood, and the stars in blackness, the dead rise and captivity led captive. He saw the ages following, when the decree went forth to blot the Christian name from the earth. Then he saw the "hives" from Asia and the "hordes" from the north, sweep down from their "leafy haunts" and sack the "seven-hilled city," and drown out in blood the civilization of the world. He saw the "star of Medina," like the locust, rise from his desert home and with "blue blade," Damascus fine, shake the globe with his sword power. He saw the dark ages, dark as if the frog spirit of Egypt again ruled the world. He saw dismal centuries, when occulticy, like "phantom-ghost," cried, "I am piety," for the philosopher's stone was the god of the Medieval ages. He saw the Reformation burst upon man, and light, joyous as rain-bow glories, flood the land of the martyr-dyed streamlets of the Waldensic Po. He saw Luther, the faith-lit monk, cut loose from the stake, where sin had tied it, the living word; and then on angel wing that word was borne everywhere.

Then he saw the eighteenth century convulsed to death-sleep in a winding sheet, crimson as Meggido's field. As its last hour dawned upon the race, the dread voice of violence seemed the inspired cry:

"Who is this that cometh from Edom, with dyed garments from Bozrah?" Humanity stood appalled, as fury, hot as fire-flame, swept round the reeling earth. fury, hot as fire, swept round the reeling earth. Then up sprang before his burning eye the "reeking planet," and the swaddling bands of the "infant era" were rolled into the pallid drapery, that robed the dying age, and gem-like, from a world unseen, the *Nineteenth Century*, in meteoric splendor, flashed. With two-fold Heraldry, its prophetic forecast shone along the Appian way—the Bi-

ble in one hand, the Sword in the other, baptized in the gore-sea of war, its brow decked with the jewel that lit the lowly bed in Bethlehem's manger. When this vision of glorified humanity filled the prophet's eye, his heart welled up, and his visioned lip rang out—"Many shall run to and fro and knowledge shall be increased."

Thus we have glanced from the gorgeous times of the "Palace Shushan" to the noontime of the triadic century, the century on which has come the ends of the earth—let us chant its praise, and mourn its woes.

THE NINETEENTH CENTURY.

Age of triads. What orator can portray it, painter paint it, or poet sing it. The vestibule to fruition's dispensation. The physical, intellectual and moral, each find worshipers by the million. These three powers, the world's triad—the state, the church and benevolence, perfect ideas of an imperfect age. The ideal, beauty, sublimity, glory, shapes out from body, soul and spirit, a triad of the pure.—Iron, wood and water, physical deities, three-headed world-gods, read their recorded fame.

IRON, WOOD, WATER.

The "rock-ribbed mountains," not a life-time ago, held within their hidden recess the secrets of the globe. Now the "rocks" are read and their record speaks the same language as the living word. The "iron bowels of earth" have yielded to the genius of man treasures of ore, vast as thought can reach. The globe is bound round by hoops dug from the nether world. The magic power of "the dark ore" rules the nations. The needle-gun, rifled cannon, the "T" rail, the buzzing spindle, and the anvil ringing, each alike proclaim this the iron age, decked in gold. Glad notes trill from millions of hearts; hopes echo song—coming redemption—sweeps from pole to pole. Prairie lands are glad, the deep-bayed forests shout their concord note, the "little hills clap their hands," all nature sings for joy. The "brave old oak" of a thousand years, the majestic pines, "tall giant" of mammalic-age, seem

huge earth arms stretching forth to snatch the star-gems from the blue bosom of ether. Old ocean, smooth like "sheet glass forever"—what myriad jewels adorn thy brow! The world's marine sport upon thee. Thy sparkling wavelets, thrown from the prow of the "fleecy sailed craft," are joyous as angel songs. O! grand thing, "typic synonym," our righteousness is to be like thy combing, dripping, pure waves:

"May our joys be like linked drops, our righteousness like waves." O! most dread sea, when *His ways* are upon thee, then thy howling winds seem to say:

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps on the sea,
And rides upon the storm."

From these *inanities*—iron, wood, water, the century was born, moving, speaking, majestic things, which Bood-hist bards named not—a triad of semi-immortals.

LOCOMOTIVE, POWER PRESS, TELEGRAPH

Sing their work. The locomotive, as it snuffs the air and spurns the track, concealing fires within, which make it mad with "speed sublime," shouts, "on," "a mile a minute." And on it rushes through city, town and village, through hill, dale, and broad prairies, smoking, dancing, screaming like a new born thing from Vulcan's forge, and stops not, until its fiery jaws lave in the grand old flood of the "Father of Waters," when again it shouts, "seventy-two hours from New York." Action its motto, travel its theme. Stand you at certain points in this moving land, we will show you pass that point every year, a greater number of human beings, than there are people in these States. Everywhere the world is moving on, on, on.

The Power Press, perfection of this age, its leafy missiles are the mind foliage of the world. Like falling leaves, silent and noiseless, they float everywhere. Three hundred and seventy-two languages speak words pre-

pared by the press, manipulated by the iron monster "Hoe." Jubilee notes swell from all lands, and echo back to their starting, bearing upon their wings the age-watchword, "knowledge shall *increase*."

The Telegraph—Lightning glance answers to lightning glance as the news flits round the globe. The wires, charged with the machinery of heaven, take upon their invisible wings the thought of the far-off Mogul, and dart down the ice-bound coast, through Siberian snows, and shout at the end of the course, that Bombay and London are within speaking distance. Not satisfied with this wondrous flight, it sinks itself to ocean's bottom, "takes the shelly way, 'mid the blue grottoes eternal fathoms deep." And on, on, on, till its burning tongue thrust into the face of the emporium of the west, and sparkling with baptized fire words, it shouts New York and London send greetings. Five continents clasp hands and two worlds are interlocked by lightning-wires. Pale faced humanity stands agast at its own doings.

Thus much for the physical, when geared up by the intellectual. Pass we now to the three great triads of intellect and morals combined. The State, the Church and Benevolence.

THE STATE.

The power ordained to punish evil doers and to be a praise to them that do well has its triad—war, violence and blood. War, how dread its work, how appalling its end, "the battle cry startles the world." A shout like the trumpet's blast rings along the line, where stand, clothed in steel, a million men. They *charge* and the clash of war's din awakens them from stupor, and pales the cheek of a whole continent of people, and the shout of the victors, after the ordeal of death, swells out like the echo note of a redeemed world. Banners, made glorious as they waved over fields of carnage, are to-day hanging in the gentle breeze, while beneath their silken folds, march to the step of war, eight millions trained infantry, "bulwarks of Christian nations."

Violence is alive, its fiery thrusts at order and peace, are not the aim of mad fury, but deliberate purpose. The

globe shakes, this day, beneath the feet of armed men, as they march to the beck of *mad ambition*. The race cringes under the blows of venomous sin, and red tides stain the trembling earth. Blood, blood, blood, flows everywhere, till humanity's great, stricken heart, fills a lake, deep and broad enough to float the navies of the world.

THE CHURCH.

How glorious in history, work, and end. Planted by the "Meek Gallilean" upon a "rock" "that the gates of hell should not prevail against," it is an ægis on which eternity pours its light. The ages have not shaken it, hell has not moved it—and to-day, star-lit, "bright as a lamp that burneth," it sits a queen, the world's hope and heaven's joy. It, too, has its triad—schools, benevolence and prayer. *Education* is the first-born of religion. Hill-top and valley, singing-glade and broad prairie, each and all, hold, nestling in glad sunshine, "the houses where men are grown."

Benevolence, her best outgrowth, who can tell its deeds. Millions have felt it. India in her jungles, China in her temples, savagery in its wilds, and the world in its great pest house, have felt the angel grasp, and seen the angel face of benevolence. But her heaven-power is *prayer*. A power that crowned heads know not, Presidents feel not, Senators have not learned, nor have governments acknowledged, the power that moves the world. Look at this picture as a parenthesis.

Go with us to the battle-field after the dread work is done. Darkness hangs o'er the ensanguined field, the moon is black, like sack-cloth, the stars refuse to look upon the day scene. The charging squadrons are now at rest, the hoof torn turf smokes with human gore. The thunder of the deep-mouthed cannon, rings not along the plain. The havoc is past, the battle ended, the day done—"ten thousand dead upon the field," "twenty thousand stricken ones, mangled with shot and shell," or saber "cut most foul," lie on cot, in tent, or carried to the rear. Twilight sinks apace, night settles like despair, groans fill the air. Go to the tent of the soldier. There is one

fresh from his cottage home—*he is shot to death*. He is told that he may not pass nine o'clock. Slowly, but surely, life wastes away. The eye grows dim, cold chills creep towards the heart, pallor drives back the blood from the lip, the dewy sweat of death, clammy with the damp of the tomb, all tell him that the end is nigh. And now bright scenes of childhood's day come up. Angels come down and roll the stone from memory's grave, hearthstone teachings, infant prayers, angel whispers cluster round the dying bed. Mother, Saviour, sweetest names earth ever heard, sweetly blend, and prayer's power lifts the soul to glad glimpses of endless day. As the lip grows stiff, the heart cold, the spirit trembles for flight—the last of earth has come to the boy-martyr. He whispers as death breaks through the veil:

“I believe thou art praying to-night, mother,
I feel thou art praying for me,
For it comes o'er my soul like a vision of light,
Yes, I know thou art praying for me.
There's a chill on my forehead to-night, mother,
I'm dying far distant from thee,
But the star of my hope is unclouded and bright,
Because thou art praying for me.”

BENEVOLENT SOCIETIES.

It is not our purpose to give an account of these, as they stand out in history, as they now are. Benevolence, “good will,” is the center grace of both time and eternity. All that is beautiful and of good report in earth is of this best gift of heaven to man. Everywhere, all over Christendom are trophies to “kindness” of which we speak. They are the crowning glory of this wondrous age. We are here to speak of the works of one of these benevolent, fraternal societies, *The Independent Order of Odd-Fellows*. And here a word as to *triads*, or trinities. The best conceptions that man has ever had of the good and the true, has been as to its triadity. God we know

as a trinity. Father, Son and Holy Ghost. Man we know as body, soul and spirit, so of this order.

ODD-FELLOWSHIP.

And understand us, we are not here to go back and trace, step by step, this order from its dawn to the day of its grandeur. Not that its *principles* are obscure. No. For *they* were born at the very gates of Eden; the flaming sword could not cut them asunder. The flood sixteen hundred years after could not wash them out. They lived on. Come down to the fair plains of Shinar, look into the tent of the "father of the faithful," and you will see them there. "Abram" was "Odd" in leaving kindred and country, to go, he knew not whither. Yet the father of nations climbed Moriah's height, looked out upon the cedars of Lebanon, the oaks of Bashan, the "Lilies of the valley," covenanted with God, received the promise to become the heir of the world. Or if yet your sight is dim to see the beauties in the ritual, come with us to the cave of Addullam, where the "Shepherd king" lies in "hold," and peep at the "thirty chiefs," each of whom carried a spear whose beam overbalanced that of the famed Ajax, with point like Iddos dart. From there go with us up to the camping place of the "feats of moons."

See Jonathan and David—Jonathan heir-apparent, and Saul his father, "head and shoulders above the best of the tribes." On the third day, "at eve," the new moon's silvery disk just above the "prison rock"—the "Stone Ezel," grim as the site of Endor's witch-hut, rises out of the flinty plain, rugged, toppling, awful. Behind it David lies. Jonathan leaves his father's angered face, and with sad countenance, goes to meet his friend. What scene so grand? The destined king, and the king's son—friends, brothers, Odd-Fellows; *they make a covenant before God*. How grand that vow, how solemn the imprecation: "*God do so to me.*" How pure that love—"Jonathan loved David as he loved his own soul." Outcasts both, one a king without a throne, the other a king's son forsaking his father. Both outlaws, without house,

home or kindred that they could stay with. The arrow flew, David's ear caught the sound as it cut the air, the cry rang out "go beyond, the arrow is beyond."

Bethlehem's youth, Saul's hero son met; stars witnessed their vows, the moon smiled upon their devotions; humanity's great heart-organ caught up the mellow anthem peal that burst from their living soul-lips, and bore it o'er the vine-clad hills of the holy land, to the mount of redemption, and then on, on, on, down, down, down, till three thousand, two hundred years snatched the echo, and *Christianity* in diapason wide as the world rings out the glad theme:

"Lord thou hast been our dwelling place in all generation, before the mountains were brought forth, or ever thou hadst established the earth and world, even from everlasting to everlasting, thou art God." Brothers, we speak to you as a living, present order, old indeed in principle as the world: Your AIM, MOTIVE, WORK. With these we shall deal, these be our theme, in brief.

We were asked not long ago, by one not of us: "What's your aim?"

We answered, "To make men better."

The objector replied, "That's a noble aim."

He then asked, "What's your motive?"

"To make men think pure thoughts."

"That is nobler still."

"What's your work?"

"To bind up broken hearts."

Said he, "That's God-like."

So it is. But you have bad men among you? All do not act as you say your order avows?

We know it. Bad men are everywhere. Are the good to be condemned with those who break vows, and are reprobate? What organization on earth that is not cursed with unworthy members. The State, and the Church both are. So Odd-Fellows' Lodges are weighed down by bad members. But what of it. One of the twelve, Judas, betrayed, with a kiss, the Redeemer. We now speak of your

EMBLEMS.

"The painted sticks that make the vulgar laugh." Emblems are as old as man—inspiration, history, tradition and instinct, alike speak of them. The nomad following his herd, the savage in his haunt, the barbarian in his tent, and the dweller in place, all have emblems. The world is full of emblems, types and symbols.

To the initiated, they read a glorious language. From them, as the grand procession passes on, we can tell our Lieutenants, Captains, Chiefs and ruling Patriarchs, typic, symbolic, emblematic, all move in beauteous array. We follow not to name all our family jewels, but the chief ones only.

THE ARK.

Triadic and glorious, with its *Manna*, *Aaron's Rod*, and the *Tables*, the Book. What world-history, mighty deeds, grand scenery, it brings before the mind. "That box with rings in it, speaks of Sinai," fire. Horeb, Nebo, the smoke, the flame, the voice and God, the "quaking time," so terrible that if a beast touched the mountain it was thrust through with a dart. Omnipotence and man talking, the fast of forty days, the fire-dipped finger, flaming out from the face of the black cloud, and writing on the smooth stone; angels hovering in myriad groups around, brought the grandeur of heaven to earth and made a song-theme for both time and eternity. The white bearded "wrestler," as he viewed the wild, dread picture, shouted out in such startling vehemence as to shake nature: "God came from Teman the Holy one from Mount Paran, his glory covered the heavens, and the earth was full of his praise."

The ark was made in the wilderness and carried in the center of the tribes. Judah in front, Dan in the rear, the other tribes around. The manna was in it, the rod and the book. Manna, bread from heaven, the rod, God's scourge, the book, the word of life—what a glor-

ious emblem. That was the disposition of angels, followed by forty years of miracle such as earth never before or since has witnessed—three million fed by Almighty power. And the center of this host—center of power, center of the system, was the Ark, representative of God, glorious as a cherub from heaven. As we look back upon the flame-lit top of the mountain, read its wonder and its awe, the soul warms into new life, and the lip sings out:

"The Lord our god is full of might,
The winds obey his will,
He speaks and in his heavenly height,
The rolling sun stands still,
Rebel, ye waves, and o'er the land,
In threatening accent roar,
The Lord uplifts his awful hand,
And chains you to the shore,
His voice sublime is heard afar,
In distant peals it dies,
He yokes the whirlwind to his car,
And sweeps the howling skies."

THE THREE LINKS.

Friendship, Love and Truth, a triad that binds to God. *Love* the center—"God is Love." In the center of the universe, the great father, in his glorious character of F. L. & T., places himself, as the Saviour of all. His everlasting arms extend, earth and heavenward, one full of *friendship* to raise men up, the other stretches out to the blue perennial, to bring truth down to man. Thus heaven and earth through *love*, are made to clasp glad hands, and the song of the skies is the anthem of earth. Friendship, Love and Truth produce a common brotherhood—bird, beast and man; when shorn of their savage ire, bow at a common altar, yield ascriptive praise.

And as golden sun rays shine along, and light the coming day, matinic lay from forest warbler, the mellow lowing of herd and flock, and the jubilant note from brother man, are heard to sing the enfranchised song, "Friend-

ship, Love and Truth." Brothers, the work of your noble order is to bind up the broken-hearted, to touch to life the broken shrines, to gather ashes of lost and scattered urns, and place them in the temple of love. O! how the heart bleeds as we look at the fallen ones, shorn of the God-like, left half dead in earth's dark places. Well did that great Irish poet sing as he looked upon his fallen brother—thrust from the palace hall to the gutter—wounded and dying, a diamond among cobble-stones, a jewel in filth. As he looked, his music-touched soul threw upon the air that wailing cadence:

"The harp that once through Tara's hall
The soul of music shed,
Now hangs as mute on Tara's wall
As if that soul were fled.
So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts that once beat high for praise,
Now feel that pulse no more."

O! humanity, how many wounds are thine, how sore are thy afflictions. To-day, war-threatened, plague-scoured, thy soul cries for help in piteous strains. Brothers, let us up, and, with full souls, go to the rescue. Look at New York, Philadelphia and Cincinnati, and see gaunt-faced death do its work, in dark allies, dank cellars two stories under ground. Such a view will do you good, your zeal will be kindled anew, your soul touched, and you *will* go to work.

We speak not of your work in dollars and cents; your published records tell the world what you have done in that direction. Marble halls, with turret, dome and spire pointing to the blue above, speak by the million in moneyed investments. Your schools, orphans and benevolence, that the uninitiated know not of, cost millions of money. But your power is *moral*—that's your great power. And such a triad of scourges rise before you—lying, stealing, swearing—that is sweeping the youth of the land to unknown seas, out of hearing of the gavel, out of reach of the church, and away from the life-joy of heaven; and

as they rise to man's estate they are met by a triad of woes—drunkenness, murder, treason—that leads them from the State, the Church and the Lodgeroom, blights their homes, their peace and their hope, and consigns them to misery, death and hell. Brothers, we charge you by all the hallowed instincts of the Lodgeroom, by the wooing of friendship, love and truth, by the light of faith, the power of love and the joys of hope, to *oppose*, with a zeal that knows no languor, these terrible wrongs—*lying, stealing, swearing, drunkenness, murder, treason*. Our day—the State, the Church and benevolence, all urge you to this. *Will you do it?* We urge you by all the conditions of the past, the bright fruition of the future, to do it. We are in Time's great vestibule—the Temple Age lies before us. The days of Sinai are just upon us again; history is repeating itself. The seven thunders, sealed up eighteen hundred years ago, are now uttering their redemptive voices. The grand old song of the wrestling bard again stirs the nations, its swelling symphonies wake the winds chained at the four corners of the earth, and they bear upon their flaming wings the *Monarch-March*:

"God came from Teman the holy one from Mount Paran, His glory covered the heavens, and the earth was full of His praise." The Messianic shout is just bursting upon us, the kingdom that is to extend from sea to sea and from the rivers to the ends of the earth is dawning upon a crying world.

And finally, my brothers, as you rise at the sound of the gavel, and stand uncovered, let us pledge anew, and as hand clasps hand, in brother-greeting, let the silent pressure bind our hearts in one great brotherhood. Let us, while in this temple, work of our own hand-craft, *feel*, that it is but an emblem, a type, of the temple of the coming age—that age, the brightness of whose coming is *now* radiating all above and around with the golden light of endless day. Let us catch in heart-joy the wondrous *re-genesis* song that, near two thousand years ago, rang out from the blue Aegean sea, to gladden earth and herald the consummation. Let our souls be wrapped

away, till we see by faith's pure light the descending temple, and hear the sweet strains of heaven and earth's anthem pealing through the skies: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there is no more sea. * * * And I saw the holy city coming down from God out of heaven. * * * And I heard a great voice saying, Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God shall be with them and be their God. * * * And there shall be no more *death*, neither crying, nor sorrow, nor shall there be any more *pain*, for the former things have passed away. * * * He that sat upon the throne said, "Behold, I make all things new." Two worlds know our vows and urge us to work. Two eternities look upon us and urge us to work. The times, "wondrous with God in them," urge us to work. The past with its warnings, the present with its perils, the future with its bliss, all urge us to work. Friendship, Love and Truth stand, "proud in armor bright," ear well attuned to the gavel sound, and cry "Work!" Listening, too, to the world's last rolling diapason, as it thunders from the skies, mutters from the deep, and roars earth-wide—*work*, for

"We are living, we are moving;
In a grand eventful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Truth and error to the fray,
Hark! what soundeth? 'tis creation,
Groaning for its latter day.
Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! O, Up! thou drowsy soldier,
Worlds are charging to the shock,
Worlds are charging, Heaven beholding:
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
On! right onward for the fight.

RECEPTION SPEECH OF JESSE HARPER, ESQ.,
TO THE RETURNED VOLUNTEERS OF
WARREN COUNTY.

DELIVERED AT WEST LEBANON, AUGUST 17TH, 1861.

(Reported for The Republican.)

Officers and Soldiers of the Warren Guards:

By request, and on behalf of this assembly of your fellow citizens, and of the people of Warren county, I extend to you to-day their cordial "welcome home." We welcome you to tender sympathies, to hearts that beat responsive to yours, to all the comforts and endearments of home, to the warm embraces of your families and friends, and the congratulations of neighbors, on your return from your short but glorious campaign. We welcome you to basket and to store, to all social influences, to a common brotherhood. The deeds which you have done, and the work which you have accomplished, have given you a claim and a hold upon the hearts of the people. Would that I could express to you all that is meant by the welcome which is extended to you to-day by the citizens of Warren. We welcome you *home*.

Let us briefly go back over the history of the past four months, during the most of which you have been absent from us. On the 15th of April last, the executive of the country, surrounded by extraordinary circumstances, issued his proclamation calling upon the people to stand by and defend the government, and the capitol, then in eminent peril, and to rally around its insulted flag. You nobly sprang into the breach. No mercenary calculations deterred you, no selfish considerations of personal interest, or business engagements, no attachments to family, friends or home, no slothful regards for the com-

forts and allurements of domestic life weighed with you against the calls of patriotism. In less than six days after the President's proclamation was issued you were ready to march, laying your lives, and all you held most dear, upon the altar of your country.

You became such heroes, actuated by a like spirit as I once read of in a most thrilling narrative. On the far-off coast of Africa a party of one hundred and seventy-five men with their wives and children encountered a terrific storm—a hurricane which swept the ocean like the voice of God. As in its fury the howling storm rushed by the devoted vessel in which they were embarked, the captain assembled his men on deck, and informed them that she must go down. The boats were got ready to launch, and in them they placed the women and children with only a sufficient number of men to enable them to reach the land. All were calm in that hour of danger, almost despair; none tho't or attempted to save their lives by taking the places of the fraailer ones who depended on them. There they stood, that devoted crew, with a heroism of soul which enabled them to meet death without a shudder—as heroes only can. The frail boats pushed off with their precious helpless burdens, and while yet in sight, before they had reached the land, the ship went down—with all on board, amid the gurgling surges of the mighty deep. But, oh, what a glorious resurrection will be theirs, in that day when the true and the brave shall come forth, pure as a sunbeam, clad in robes of life everlasting. You have been yourselves such men, may the best joys of earth be yours with bliss immortal hereafter.

Times come in the history of nations when man is raised above selfish motives. This was one of them. Such times make heroes. The ancients elevated these heroes into demi-gods and erected to them temples and altars. In this more enlightened age we call them patriots—a nobler name—and such are you. I remember the day you left us. There were many anxious hearts, and many tears were shed, but no one, not even a mother or a wife, said to son or husband, "Stay, go not forth,"

nor upon a single cheek of yours was seen the paleness of fear or a sign of quailing.

But the scene changes. You are in camp at Indianapolis. The country is convulsed—the danger has come suddenly and unexpected—preparations have not been made for your comfort. Your food is poor, your accommodations are insufficient—the rain beats upon you and the frost chills you; you knew the comforts that waited for you at home, but having put your hands to the plow, you turned not back. You remained through all the hardships of camp life faithful to your obligations, faithful to your country and to yourselves. At last the order you had so patiently and anxiously waited for, came. You were ordered to march. In a few hours you were landed in an enemy's country. It was truly an *enemy's* country. All war is terrible and sanguinary, but no war that ever was waged on earth is equal to this. This is civil war in its worst form. The enemies against which you marched were actuated by the worst passions. The war had its origin in the same ambition which impelled Satan to rebel against the King of Heaven. You were surrounded by blood-thirsty and stealthy foes. No one knew when he might be shot down from behind some ambuscade. Every tree and bush might conceal a foe. But you quailed not.

At last you met the enemy superior in numbers, and boasting of their superiority in everything, you met them on their own soil, in the position chosen by themselves, defended by their breastworks, and under cover of their artillery, and the name of Rich Mountain will ever be memorable for the glorious victory you gained. It makes us proud this day that you are our fellow citizens. We are proud of our country, proud that Indians there fought and conquered, proud of our country, and proud of you. No man could stand out in the common road, in the face of a foe, with cannon commanding it charged with deadly grape shot, and not feel the emotion of fear unless actuated by the highest motives. In such a situation you did stand, and you charged gallantly forward, routing your boasting enemies and

scattering them to the wind. The three hundred Spartans who fought at Thermopalæ are immortal in history, and will live forever in the memory of mankind. They fought for their country; you stand upon the same platform, and your deeds will live. We thank God to-day, that unlike that band of ancient heroes, you have all returned to your homes. Some, indeed, fell in the glorious strife, and their spirits I shall expect to meet on the great plains of felicity, but you are here unharmed to receive the congratulations of friends, and the well-earned plaudit, "well done, good and faithful servants of your country," we render to the great Father of us all, our heartfelt thanks to-day, for this crowning mercy.

And now, fellow citizens, having in your name welcomed back to home and friends those true men in whom we all feel so deep an interest, let us endeavor from the present situation of our country to learn a lesson, which I verily believe God is intending to teach us.

Let us take a brief view of the history of ancient nations, nations that have arisen, flourished upon earth, that we may, now that the Almighty is shaking us like a fig tree, learn upon what rock they have split and avoid the danger. We are in the midst of war—of war fierce, bloody, intensified by every passion that can lend it horror and make it sanguinary. It is as if some new volcano had suddenly reared its head and vomited forth its burning lava over a peaceful and happy country. Upon this subject of war there has been a difference of opinion. Some have even supposed that war is the normal condition of mankind. Others have taken the other extreme and declared for the doctrine of non-resistance. But by most sensible men the medium ground that war is only justifiable in self-defence is assumed as correct. The first great nation which appeared upon the earth was the empire of the Assyrians. They waged wars for purpose of aggression and conquest. They extended their dominion over vast territories. They built their magnificent capital and reveled in power, splendor and luxury such as no nation under heaven had ever enjoyed, and when they had reached the very height of prosperity then

King Nebuchadnezzar exclaimed in the pride of his heart, "Is not this great Babylon which I have built." Here was their culminating point. Just then the Almighty raised up the Medo Persian power, and Cyrus came forth as his instrument to vindicate His claim to be the sovereign of all the kingdoms of the world. Great Babylon is fallen and her ruins can scarcely be distinguished. Her name is blotted out, because her kings gave not God the glory. There is a God in Israel, let us rely on Him.

The Medo Persian empire, when its heart was swollen with pride, and it had answered the purposes of the Almighty, also fell before the victorious Greeks. The Japhetic tribe of man triumphed over the Asiatic. Greece had its Philip and Alexander, who, entering upon a career of mad ambition, overran the world, but they had no thought of God in all their conquests, and Alexander died a miserable spectacle of the littleness of human greatness, and the Greek Empire perished. Then arose the iron power of Rome. While Rome fought only for her rights she did well. But her ambition was unbounded. She levied contributions on all nations, and gathered all their gods in the capitol, but they could not save her. The true God was not honored in her triumphs, and having, as she fondly imagined, conquered the world, she perished before the hordes of northern barbarians turned loose for her destruction. Then followed ten centuries of darkness, until Luther sprang forth—when the fires of persecution were kindled, and the sword was whetted, and the blood of martyrs was poured forth at Smithfield and St. Bartholomew. During all this time the great idea had been that governments were made *over* men. Now a few individuals came across the stormy Atlantic, and founded an empire on other principles.

They proclaimed that governments were founded among men and derived their powers *from the consent of the governed*, and they acknowledged God as the Sovereign of the universe, the King of kings and Lord of lords. Let us go back to Lexington and Bunker Hill. The men who fought there were inspired by true patriot-

ism. They loved the flag of their country; oh! that men would love it now as they did then, and oh! that men would now, like Washington, with bended knees implore the blessing of the Almighty before entering upon the bloody conflict.

Let us learn a lesson from the Swiss Cantons. Look at them as they go into war, even as they join the deadly conflict. How sublime, yet how humble the position of a whole army on bended knees in the face of the enemy, and in simple, confiding, trusting language chant in the sweet carols of the Alp peasant:

“God of Justice see us,
Father, dear, now hear us.
In Thee we trust.
The battle Thou must order
The arm of flesh will fail,
But Thou alone our Father,
Can make our foes to quail.”

This humble position of the confiding Swiss led the haughty Austrians to suppose they supplicated for mercy, and in their ignorance they rushed down upon the praying peasants. But when within reach of the iron-nerved mountaineers, that patriot band arose and as by the impulse of one man like a shaft of death they dashed upon the foe, and down went the haughty oppressor with such a slaughter as that which took place on “Ajalon’s height when the sun in the heavens stood still.”

We talk of the superior resources of the north. We trust in our own advantages—we say that we have better men, and the most money, and timber for ships, and the best artillery—but all this will avail us nothing if we do not remember that there is a God in Israel. Look at the battle of Bull Run. Our men thought they had won a glorious victory. They were congratulating themselves on their victory—they had driven back the enemy, the day was theirs—when suddenly, there is a confusion, men’s hearts fail them for fear, the victors are terror-stricken, they fall back, the retreat becomes a rout. The

men who were just now congratulating each other fly for their lives, they imagine that the whole south, men, women and children, are at their heels, and never stop until they have clambered over the fortifications on the Potomac—they have made a distance in six hours which it took them four days to advance over, and now they look back and no one is pursuing them.

[Here the orator gave a very amusing imitation of the flight and climbing the breastworks, which it was impossible to report.]

Why was all this? They had desecrated God's holy day and gone forth in their own strength, and he had turned them back, and bid them know that there is a God in Israel.

There is yet another thing we want and that is more true patriotism. We must stop talking about the burden of taxes. We want such patriotism as Hancock had, when his property was all in danger in Boston—when he said, let John Hancock's property all sink if it will benefit my country. Men have got to pile up all their possessions in one heap, and get on top of it, and make it an altar, and themselves a sacrifice to their country. The man who at this time can talk or think about the loss of property for the sake of the public good is no better than an oyster, and should have lived in that pre-Adamite period when there were no living things but those of the oyster type.

May God kindle the fire of patriotism in the heart of every man and woman in America—may love of country burn upon the hearts of the people in as bright a flame as it did in the days that tried men's souls! May such a sacrifice be offered up from the humble heart of this great people, as will bring God once more among us! May we feel his Almighty arm beneath us, as it was in that day when he held up Washington and his little army! May the fires of '76 once more burn! May love of country once more revive! May the glory of our arms inspire us! May the rich halo which surrounds our old flag illuminate our hearts! May we as a people rise above every consideration that is detrimental to our country! And in God's name let us pledge life, property, every earthly good—

let the glory of Lexington, Bunker Hill, Yorktown be the glory of the *whole* nation, and sooner than have them divided and claimed by *two* nations—sooner than this disgrace befall us, let us immolate the nation, pile up the millions of men and property in a vast heap toward heaven and, standing upon it, acknowledge “united we stand, *but* divided we fall” to rise no more.

THE MONTICELLO, IND., “SPECTATOR” PROPOSES NAME OF HAPER FOR LIEUTENANT GOVERNOR.

“We take pleasure in announcing the name of Jesse Harper, of Warren county, as a candidate for Lieutenant Governor before the approaching State Convention at Indianapolis. Mr. Harper is well qualified for the position. His ability as a debater has won for him a host of friends wherever he has appeared in public. If nominated, he would consider it his duty to canvass the entire State in behalf of the Republican cause, and we hazard nothing in saying that very few men could be found who would labor more effectually.

In the coming contest, the hope that a powerful political party may be crushed, whose corruptions exceed all parallel, depends upon the nomination of men who are able and willing to spread the truths and principles of the Republican party into the remote recesses of ignorance; men who are not afraid to arm themselves with truth and go out to meet the whisky shamocracy; men who believe and act upon the principle that truth is a sufficient weapon to use in behalf of right and justice.

Jesse Harper is a zealous Republican, an able orator, and an industrious man. The announcement of his name will give satisfaction wherever he is known, and if nominated he will be known over the whole State before the election.”—February 8, 1860.

A TEMPERANCE LETTER.

WILLIAMSPORT, IA., July 1st, 1858.

DEAR CHIEF: We have had a good time in our little town. Temperance men feel encouraged, while the retailers of rum have been led to reflect a little, to say the least. S. M. Hewlett was with us last evening, and for two hours we were, to a great extent, entranced. Eloquence, logical argument, and warmth of feeling, went hand-in-hand, the whole interspersed with such racy, pithy, life-drawn anecdotes, as made the two hours seem as but a passing moment. His argument in favor of prohibition was unanswerable, and just in time for this locality—while his forcible appeals and sound reasoning against that iniquitous, death-dealing, sorrow-producing system—the *license system*—was such as to make glad the heart of every lover of our great reform. We feel to rejoice, because the principles of prohibition, notwithstanding the judicial array that has been made against them, still live, and have as warm, faithful champions, as now walk the face of the green earth.

Truckling, time-serving politicians, may, and undoubtedly will oppose the true principles of temperance, and, through duplicity, draw many unassuming, good men after them. Still, the temperance reformation is onward, and will continue to go forward till the liquor traffic is swept from the land.

In this section of our State, we are working—waking up. We have been crippled by our courts—our prohibitory law killed—but the friends of that law were not killed with it. No; verily. And notwithstanding we were greatly cast down, and worried by our houndish foes, nearly to death; yet, Indiana, like the sleeping *Phoenix*, will arise from her ashes, and scatter these ad-

vocates of human misery, pauperism and death, to the four winds. The work is already begun.

Fifty-eight, in Indiana, will be a stirring time, especially the latter half. Temperance men are now demanding of the great political parties, that they put up sound temperance men for office, if they expect their candidates to be voted for by the advocates of this reformation. If temperance men are but firm, half the work of destroying the monster is already accomplished. They have been too vacillating. This want of firmness has injured the cause, much. And now mark what I say: If such men are not put up by the present parties in this State, the consequence will be, that in many of the counties, the dominant parties will be beaten and temperance candidates elected. It should be so everywhere, for we have nothing to lose, but much to gain by electing temperance men.

I will close this already too long and scattered letter; and at another time give the general features of the reform in this State. We gave a public invitation to Mr. Hewlett and he has promised to be with us again in September, when we expect to have a good time, for we shall prepare for it from this time on. May success attend friend and co-laborer Hewlett, and may the great and glorious reformation prosper in his hand. May he be long spared for the work, for he is armed and equipped at every point, and is fully equal to the great task he has bound himself to perform. The advocates of license who fall into his hands are wiped out so effectually, that they are not found afterward at all. May temperance men stand firm, be persevering and united; may they ever be found on the rock that can never be shaken—*Prohibition*. Then shall the work go on in spite of all opposition; and we younger ones of the mighty army see the glorious sight—“No rumseller, nor place where the poison of death is sold.”

HARPER.

HON. WM. R. BOYER.

Mr. Harper gives sympathetic words on the death of Judge Wm. R. Boyer.

On the first day of February, 1861, Hon. B. F. Gregory announced the death of the Hon. Wm. F. Boyer, late judge of the District Court of the Warren Co., Ind., judicial district, and moved that the court appoint a committee of five to draft resolutions expressive of the loss and sorrow of the court and attorneys. Mr. Harper was appointed on that committee.

The resolutions having been drawn and read, Jesse Harper, Esq., arose and said that he could not permit the occasion to pass without adding a word expressive of his estimation of Judge Boyer's character, and an acknowledgment of the many kindnesses he had received from him when a young man just commencing the practice of his profession. My acquaintance with Judge Boyer, said Mr. H., commenced in 1850, when he was clerk of the court, and I was a young attorney. My pathway seemed dark in the future, and I was ready to shrink from the attempt to combat with the matured and experienced minds of those who had already succeeded at the bar. I needed a friend, and I found one in Wm. R. Boyer. I opened my heart to him, and he said, "go on in the path you have marked out—and you will succeed." "Persevere in an upright and honest course and success is certain." One of the most beautiful traits in Judge Boyer's character was his kindness to young members of the bar. He gave them advice, overlooked their errors and mistakes, and his kind and encouraging look seemed constantly to say to them, "come up higher." We were intimate friends until his death. It has been but a few days since we conversed together on the dangers which threaten our country.

Wm. R. Boyer loved his country as a man loves his friend. The death of no one ever moved me with such power. Is he indeed gone! Are his lips sealed forever! Truly "in the midst of life we are in death." And in this connection I cannot forbear to allude to the absence of one whose familiar form is not seen in his accustomed place. Judge Boyer is dead, and the ablest attorney at this bar, Robt. A. Chandler, lies upon a bed of languishing. He, too, we miss in this court of justice in which he has been so many years a prominent figure. These circumstances admonish us to be up and doing and to look well to our steps. Wm. R. Boyer is dead. The bench has lost one of its brightest ornaments, and the community a MAN in the highest sense of the term.

Mr. Harper moved that Mr. Nourse be requested to report the proceedings of the court for publication and the court adjourned,

"DAILY COURIER" (IND.) ON HARPER'S LECTURE.

The Daily Courier, of January 18, 1860, had the following notice of the lecture:

Everybody was delighted with Harper's lecture last evening. He wields a polished blade. His lecture is pronounced the most entertaining and instructive with which Lafayette has been favored for years. What is the use of going abroad for high-priced talent when a better article can be had nearer home?

Hon. Jesse Harper, of Williamsport, Ind., recently delivered a lecture before the Young Men's Christian Association of Lafayette, on the Gentile World. It is very highly spoken of by the Lafayette Journal.

THE LECTURE.

Hon. Jesse L. Harper's lecture before the Young Men's Christian Association last evening was largely attended. The subject, "The Gentile World," was handled as only Mr. Harper can handle it. He took the ground that the Christian church of the present day was wrong in theory and practice concerning many of the leading questions of public interest. No Christian should engage in war, or in any way associate himself with that which is evil. Wars and strifes belong to the men of the world, and should be settled by them. The crimes of the age are multiplying because of the laxity of the church. Murder, theft, Sabbath-breaking and profanity are on the increase. Men are degenerating morally, physically and financially. Nations are groaning under enormous debts, and matters are going at loose ends generally. The lecturer's manner of putting things frequently brought down the house in rounds of applause, while his thorough knowledge of his subject and earnestness of delivery commanded the most profound attention of the audience. We frankly acknowledge that the lecture is not reportable and can only say that those who do not hear it missed a good lecture. We heard a large number of those who were present express the wish that Mr. H. would favor us again at his earliest convenience. We join in the wish and bespeak for him a crowded house.

COLONEL HARPER'S EDITORIALS IN THE
WARREN COUNTY "REPUBLICAN" AT
WILLIAMSPORT, IND., 1866 AND
1867, AND THE WARREN
"LEADER."

THE SUSPENSE

Of many persons at this time is very great. There is general uneasiness in business circles, money is very unsettled, not only in this country but in Europe. The largest and most disastrous failures of business houses have taken place within the last two months ever known. One house in England failed for two hundred and fifty million dollars, another for a hundred million. Banks there are run upon as they never were before. Even the Bank of England had, by special act, to expand its circulation about twenty-five million dollars in order to keep from closing doors on its depositors.

In our own country a very unsatisfactory feeling is getting up. Antagonism of party and faction, together with the ambitions of designing men are telling direfully upon the future of the nation.

We have a heavy debt, nationally, state and municipal, of more than four billion. This lays the foundation for heavy taxes, a thing to be dreaded in unsettled times. Then these taxes have been and are now raised in a way that bears very unequally upon the people. The policy has been and there appears to be a determination on the ruling party to stand by that policy to raise the tax by a levy on the *industry* of the country and not upon its *wealth*. In addition to this, the great active moving and most reliable part of our monied wealth, our bonded currency, is *exempted* from taxation. So that something

like four thousand million dollars worth of the national credit is free from tax.

This enables the rich to speculate easily and pay but little relatively to support the government, while the poor, comparative, are bound to give five per cent of their income to support the government. This basis is wrong and will have to be abandoned or we will cease to be a republic. It is the first grand step toward the reigning of a *ruling class*, an aristocracy, whose object it will be eventually to centralize power and establish a monarchy in *fact*, although they may call it a republic. All these things but tend to increase the suspense that now preys upon the mind of the people.

PERIL.

The country is in much peril. Bad men are at work. Good ones must pull together—the people are likely to be deceived, cheated out of their liberty. The great convention just met and adjourned at Philadelphia will work to distract and divide the people. Right and wrong are defined to a sharp edge in this country, they are marshaling for a terrible struggle.

The mighty scourge of war through which we have just passed has not cooled down or quieted the fiery passions of the wicked. Evil counsel is shaping the course of the nation. Humanity is suffering at the head of government. Separation, confusion, distrust—these are waves that run most high in the huge ocean of unrest. From all which we warn our countrymen to look well to their own safety. It is *true*, and *must* be remembered *now*, that *eternal vigilance is the price of liberty*. Let this be borne in mind constantly. The great wrong of Slavery is *not dead in spirit*, but in name only. Its bloody jaws reek with human gore *now*, hate—*hate* for the inoffending race—the black man, burns in the white man's bosom and is finding vent in “riot” and “murder!”

We urge upon all who love God and country to stand by the right now. The floods of wickedness that are

sweeping over the land will take no small barrier to resist. *Politics* are unsettled, government is misunderstood. Policy is put for right, demagogueism for statesmanship, consequently heavy woes hang dark and threatening on the borders of the land.

Finance is insecure, trade unsettled, failures everywhere. The state is tempest-tossed and knows no rest. The church is luke warm and worldly. *Bitterness* fills the heart. Is it, then, a time for the great family of freedom to fall out by the way? No, no, no.

We belong to that family and we mean to keep the jewel of liberty in it forever. That gem is too precious to be thrown to swine, but should be kept where it would receive the heart's garnishment and be a joy-star as liberty's guardians kneel round the national hearthstone, that was watered with the tears of our patriot fathers and with their blood, poured out in generating upon this continent the true family of freedom. Yes, we stand by and with that family, bone of its bone, and flesh of its flesh. Come into it all who love the diademtic jewel—we welcome the white, the red, the black—God, Country and Liberty.

OUR TEMPERANCE PLEDGE.

(Warren "Republican.")

We pledge ourselves not to drink as a beverage any alcoholic or intoxicating liquors, forever.

We pledge ourselves to use all honorable means to get all men to take a like pledge.

We pledge ourselves not to vote for men for any legislative offices, state or national, who drink as a beverage alcoholic or intoxicating liquors.

We pledge ourselves not to aid directly or indirectly to put into legislative offices, state or national, men who are in favor of giving the sanctions of law, in any way, to the liquor traffic.

We pledge ourselves to use all lawful and just means to persuade the national government to prohibit, by law, the *importation, manufacture and sale* (except for medic-

inal and mechanical purposes) all alcoholic and intoxicating liquors.

J. HARPER.

P. S.—Our political platform is of the same style, viz.: Put voting and praying on the same side. If this be “craziness, make the most of it.”

WHERE ARE WE?

In these times of doubt, distrust and peril, no one has any right to hold an equivocal position—we do not wish to. And, as we have for nearly three years held the responsible place of editor of the Republican press of the county, and being about to leave it, a word as to where we are, whether the dangers are all passed, etc. We assumed control of the Warren Republican at a time of trouble, such as the nation had never witnessed, in the midst of a war, such as the world never saw.

For more than twenty years the storm had been gathering—men had began to *vote* against it as early as 1844. Ten years after found us shook with the Nebraska bill, the Whig party dead and the People’s party just coming to life. In 1856, the Republican party made its first great fight against slavery. In 1858 the times, full of peril, brought to light the great vindicator of liberty, Mr. Lincoln. His debates with Mr. Douglas made him the first man of the nation. In 1860 he was made President and war begun before he took his seat, burst like flame along a line two thousand miles. Dark days, sad hearts and new graves, these filled up the years of his first term. But during those four years—as memorable as any in the world’s history, he had proclaimed liberty throughout the land. And upon that great act he went before the people for a second election and they vindicated him gloriously.

Then he entered upon his second term—all *parties* acknowledged that slavery was dead—the Constitution was amended declaring it so. The rebellion was subdued by the bayonet, the armies of the South all whipped—they were conquered—then they murdered the greatest and as

good a man as this nation or the world ever saw, and then we began to go back from the negro and dark clouds began to rise all round the horizon, and today we are divided—because we have gone from the negro.

This paper has protested all the time against the course. The negro was *the problem in the war, is equally so in the peace*. Providence gave him freedom, and we now try to withhold the freeman's best franchise from him—voting. For advocating negro suffrage I have been dubbed “crazy”—be it so. The instincts of Plymouth Rock that were born in me and an education at a school like Oberlin, brought me to man's estate with feelings as strong as new life, against the *liquor traffic, slavery and unequal political rights*. I believe that this day, this republic in its majority, is hugging to its bosom two of the most deadly wrongs of the world, and if not got rid of will destroy us as a nation—namely: *the liquor traffic and unequal political rights*. I hate them both. The best part of my life has been spent in fighting them, the remaining portion is dedicated to the same work.

When I see my brother going down to a death that has no star of hope beyond, my brain burns with a curse upon the rum sin of this godless age. And when I see a half million new graves in which lie my countrymen, put there untimely by the black monster slavery, and when I see a root of that black monster left to poison the heart of the people, I feel such indignation as to wear upon the sinking frame like a slow fever, blood tingles to finger-end and hot words that burn drop upon the paper.

There are now but two great parties. They are contending for the rulership of the nation. How do they stand on the two great wrongs named? “The National Union Party,” made up of the late Southern Confederates in its majority (of whites), the Democratic party of the North, and that portion of the Republican party that go with it. The other party is the Republican. How stand they? The Democratic party (I use not its new name, it is too long), is in favor of the liquor traffic, its resolutions so declare—it always has been. On the other wrong,

unequal political rights, it is equally committed. It says this is a white man's government, *politically*. Mr. McDonald but a short time ago in our town made this point as strong as it could be. He said he and his party was for withholding political power—*the vote* from the negro forever. The country would be ruined if the negro voted. We would be a mixed government, and would sink to be a Mexico or a South American Republic. And he appealed to the people to come to the rescue that negro suffrage would destroy our institutions.

In a friendly conversation afterward with him, he said: "I know, Harper, you do not accept my position, but then you are wrong." I answered by saying that I had been reputed crazy since my first vote in 1844, because I had been voting all the time to accomplish the very thing—negro voting—that he said "would destroy the nation." I told him further that if *that* would destroy the nation, the sooner it was destroyed the better. For never, it was proved, that the suffrage on equal footing and conditions of all men—freemen, would destroy a Republic, why then such a Republic *ought* to be destroyed. And I say now of the iniquitous assumption, that a pen nibbed with sin, dipped in the very essence of oppression, could not write a more damnable tyranny than that. And a party who publicly proclaims such a doctrine, publicly proclaims its own *tyranny* and *infamy*; a tyranny I will oppose forever. And so I wrote in the *Republican* when this new party was in session at Philadelphia, that it was a party forming by those of the nation who were bound to turn from the great *pledge* of Lincoln ("we must never go back from the negro"), and instead of carrying it out, *deliberately go back* from the negro. A great party was formed there, *opposed to humanity*. So we wrote then and so we say now.

What of the Republican party on the same two wrongs? Simply this, a party with *right instincts*, but lacking the *moral courage* to carry out by acts those instincts. It hates slavery, *loves liberty*, is friendly to the negro, but lacks courage—*has no great moral Chieftain* to lead it. It has to bear the odium heaped upon it by its opponent,

of being in favor of negro suffrage and equal political rights, when it is not so *now*, but assumes to be so in the future. We *pity* the great party that has done so much and at the most critical moment lacks the *heroism* to do the rest. We lack a Lincoln now, the nation may yet be put into death throes for want of him. We may have to bury another two hundred thousand, *for our sins* to the *harmless race*—but God will raise up *the* leader for the nation, when he has so fully chastised us that we shall be glad to receive him.

If the party had followed out to their results the instincts that it had, today it would have stood *an undivided rock* of liberty and equality. But it failed in some measures. And I think Thad. Stephens puts it on the right ground in the following extracts:

“But our crowning sin was the omission to give homesteads and the right of suffrage in the rebel states to the freedmen who have fought our battles. We have left them the victims of the rebels, who every day shoot them down in cold blood. At Memphis forty-eight were murdered under the direction of the municipal authorities, and not a man prosecuted. Behold the awful slaughter of white men and black—of a convention of highly respectable men, peaceably assembled in convention at New Orleans, which General Sheridan pronounces more horrible than the massacre of Fort Pillow. The President and his squad—it does not deserve the name of party—contend that the war made no changes in the condition of our institutions under the Constitution; that the rights and liabilities of all our former citizens—rebel as well as loyal—remain unchanged. This exhibits a most deplorable ignorance or culpable treachery.”

On further he says:

“The great issue to be met at this election is the question of negro rights. I shall not deny, but admit, that a fundamental principle of the Republican creed is that every being possessing an immortal soul is equal before the law. They are not and cannot be equal in strength, height, beauty, intellectual and moral culture, or social acquirements; these are accidents which must govern

their condition according to circumstances. But in this Republic the same laws must and shall apply to every mortal, American, Irishman, African, German or Turk. It is written by the finger of the Almighty lawgiver: 'Ye shall have one manner of laws, as well for the stranger as for one of your own country, for I am the Lord your God.' I need not be admonished that the support of this doctrine on the eve of an election is dangerous, especially in counties bordering on the slave states. A deep-seated prejudice against races has disfigured the human mind for ages. For two centuries it has oppressed the black man and held him in bondage while slavery had ceased to exist. Now it deprives him of every right in the Southern states. We have joined in inflicting those wrongs. How has the Father of this blameless race awarded this prejudice, treated this despotism? Let the scarfs upon your garments and the gory graves that dot a thousand bloody battle fields give the sad answer. This doctrine may be unpopular with besotted ignorance. But popular or unpopular, I shall stand by it until I am relieved of the unprofitable labors of earth. Being the foundation of our Republic, I have full faith in its ultimate triumph. I may not live to see it. I may not be worthy of such happiness. If it is to be finally defeated, and the hopes of man thus extinguished, I pray God that, when it happens, I may be insensible to human misery; that my senses may be locked in 'cold obstruction and in death.'"

It is not too late to do *right*. And now, good men, preach, pray and vote for the great principle—*down with the liquor traffic, up with equal political rights*. Ten thousand multiplied hearts are waiting and praying for the true day of jubilee. And it will come to the *nation*. *He* will rise up from the rich ashes of the martyred President a second hero, one that can take the fallen cloak of fire-wrapped Elijah and become an Elisha of the prophets, and bear the "golden flag" on to glorious victory.

With the humble powers God has given me I shall continue to work for these two principles, as I have

ever done. I shall in my humble sphere, preach and pray and vote, for God and humanity, country and liberty, truth and religion, waiting and watching for the glad day of deliverance—eye catches that deliverance in the close future.

I am not alone, big souls fill the land, hope's anchor reaches to the promised land and faith's vision sees the field won, the victory achieved.

* * * I saw one of these live souls not many days ago. I stood upon the platform, with the war-worn hero as he looked out upon the vast thousands that had come to hear his trumpet words for freedom, man and God. As the multitudes poured in, music rang out, banners, "bullet-shot," "shell-torn," cracked in the breeze. Motto after motto went by the stand, the old flag—the "gridiron," went proudly on as a thing of life. The battle scene for flag and country was again before him, his eagle eye lit up and, like "Jove's war horse for the fray," his heart and lip rang out: "*O, that Abraham Lincoln was alive.*" For if he was, today would there be *one* flag here higher than all the rest. And upon it would be inscribed the glorious words, "*Freedom to all mankind, and equal political rights to men.*" And the war chief of the Sangamon would snatch that flag and bear it on, on, on. And as he went, the trumpet shout would echo nation wide, "*give the ballot to the negro, so that he may help to keep the jewel of liberty in the family of freedom.*" And his "boney, honest face," proud and "high above a Henry of Navarre," would generate responsive gladness in the hearts of millions. And the steady tramp of liberty's host, would be the victors' march to freedom's home—their onset would sweep from the land the *haters of liberty*, and the REPUBLIC WOULD BE SAVED." God send the coming man!

"God give us Men! A time like this demands
Strong minds, great hearts, true faith, and ready hands.
Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;

Men who can stand before a demagogue,
And face his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking:
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife. Lo! Goodness weeps,
Wrong rules the land, and waiting JUSTICE sleeps."

Now, readers of the *Republican*, farewell.

THE TAXES.

The taxes are high, and many of the interests of the country are suffering because it is so. That the burden is heavy in this direction, no one will pretend to deny. On some classes this burden bears more heavily than it does on others. But taxes by the government of the United States, excise and income, is a new thing—a thing not known till within the last five years. Duties on imports, customs, sale of public lands, have, from the beginning of the government been sufficient to support the government, till the rebellion burst upon us. Then the sad time of our national life caused nearly every household in the great North to mourn, and many and many days the government sustained itself at an expense of *two million dollars*, and there was a few days when we were making our most heroic efforts that we expended *three million dollars* per day.

In those days of trouble, Congress resorted to direct taxation, a thing not before known in the history of the country. Did the people, in the great mass, of the free North object? No. The people of the loyal states were *determined* to save the Union of the states, and *they* would furnish the money so that the hand of the government should be upheld, the men in the field paid, and the national credit maintained. And so *excise* and *income* taxes became fixed facts, part of the working of the government, in its mighty struggle of putting down the rebellion. And the people all the while stood by the

acts of their agents, lived up to every law of Congress, paid every levy made upon them; willingly, because they had sworn in the depths of the true heart of the free North, to save the Nation.

We moved on under these burdens till at last the war concluded, the rebels laid down their arms. More than four long, bloody years had rolled by and their dire acts had become history, a debt of near three thousand millions of dollars, fixed upon the country.

But the facts that we wish in brief to speak of at this time, are: Shall we ever be relieved of these onerous burdens; shall one class always be burdened more heavily than another? If this *excise* and *income* tax is to be the perpetual system of raising the revenues of the government, then shall they continue as they have heretofore, to rest more heavily on one class than on another? We say not. Let the burdens of the support of the government be borne by all equally, as to taxation. *Let every man's property be equally taxed.*

Heretofore the taxes have been mainly raised by taxing the *industry* of the country and not the wealth. And this unequal mode of taxation makes the *consumer* the one most heavily taxed. Should this course be continued? We think not. Let the wealth of the country be taxed. The wealthy men have more at stake in perpetuating the government than have the poor.

Now then, how can this thing be accomplished—how can the burdens of the poor man be lightened and those of the rich increased? We answer, let less money be raised from *incomes* and more from *wealth*.

Another way; let a thousand or twelve hundred dollars be exempt from taxation of a man's income. This will relieve the great middling class, *the working class*, from an income tax. This course would relieve the man, who, by his day labor, supported his family, from paying on that money that had been expended in the support of those dependent upon him for their bread. As it now is, with only six hundred dollars exempted, a heavy tax is required at the hands of those who by daily labor support their families. This tax should not be so continued.

THE SPIRIT OF SPECULATION.

The love of wealth has been the sin of the ages. This rank passion of the soul has drowned in perdition untold multitudes of the race. It is said in the Book that the "love of money is the root of all evil." History abundantly attests the truth of the inspired declaration. The saying, "love of money" includes in it the undue desire for wealth, avarice, display, aggrandizement. As a result, which legitimately flows from it, is haughtiness, vain assumptions, over-estimate of one's self, pride and fashion.

Every one of the things named enters largely into the frame-work of modern society and forms the largest portion of the warp and woof of our mis-called civilization.

Half of the crimes of the world today grow out of and are necessary sequences of our spirit of trade. The mighty operations of commerce, whose fleecy sail whitens every water of the globe, is but the manifestation of the spirit of speculation. The memories of men of forty-five years of age go back to the day when a millionaire was a rare thing. Trade in those unsophisticated times of "log cabins," went upon the basis, as set forth in the discipline, "use not many words in bargaining." Lying then was not a prominent element in traffic—now it is. Deception is the first born of the spirit of speculation; and it is stamped upon the brazen brow of commerce, all over the world. Men may pronounce fine panegyrics upon this "Mystic Babylon," but that cannot alter its true character. Buying and selling by secret marks, by false statement, inuendo and by direct lying, is damning the world. Ships, telegraphs and locomotives make commerce the mistress of the globe. Her votaries are millions doubly told. This Harlot, decked in purple and full of lasciviousness, spreads her meshic-net over the face of

the whole earth and gathers to her treasure from every source, where there is a profit. Ivory from the jungles, gold-dust from mountain gorge and hot plain, fish from the ocean, bread from the world-field, labor from the toiling masses, and coins her shining pieces, as the counted-out price for the bodies and souls of men. Lead on by mammon-love, and fanned to a burning zeal, by the spirit of speculation, the many-headed dragon of lust, unbelief and sin, is unable to say: "I set a queen and am no widow and shall see no sorrow." This spirit of speculation is filling hell with the lost and robbing heaven of myriads of jewels. It stirs up war, causes famine to the poor and murders the helpless. Its soul is lust, its occupation crime. It impiously assumes the garb of light in which to do the works of darkness. It would rob the New Jerusalem of its golden pavements or hell of its "terrible trappings" if thereby it could make cent per centum.

STREET PREACHING.

A word at this time on this important subject may not be amiss. The question has been brought before the people of this community, by the church, and arrangements made to hold a series of meetings on Sunday in the Public Square, the ministers in charge at the several churches preaching in turn. A notice of the first one of these meetings will be seen in another part of this paper.

We propose to speak of street, or outdoor preaching, as a necessity of the times. The gospel is the light of the world; that light is mainly carried to the world by means of preaching. The world needs that light, is dying for want of it. It must be carried to the people. Men will not come to the light because their deeds are evil. But there are objections. Then let us see what good can be done in this way.

We know right well that many good people are opposed to it. Many Christian men and women think that it is derogatory to the gospel and degrading to the ministry, to go peddling and hawking the gospel mission at

the street corners. We know that modern Phariseism, that sits in cushioned pews and thanks God that they are not as other men, are opposed to a gospel that turns Magdalenes into jewels of salvation and carries a Lazarus from the rich man's gate to Abraham's bosom. But what of that, Christ preached to the woman at the well. Christianity in these days is in its holiday dress; turns up its nose at the idea of "Gallileean fishermen" or the "Carpenter's Son." Shame on our zeal. "Keno dens thicken in every city; the streets on the Sabbath day are made hideous with sin's foul doings. And shall the gospel stay away from these haunts of iniquity? No, no, no. Wherever sin seeks a hiding place and darkness reigns, there let the gospel be preached. The great commission is "go" and preach the gospel to every creature. Wait not for their coming to the place appointed, but go to the festering abodes of crime; go to the dark alleys, to the thronged street, the busy mart; go to the dark alleys, the squalid garret—go everywhere and preach the gospel. And stand not upon the order of your going but go at once. Go proclaim this "power and wisdom" of God to all. Let there be preaching in all the churches, by minister and layman; let there be preaching in the streets, in the groves, on mountain top and in valley, on the platform of the car, in shop, store, garret and cellar, office and counting room—in every place where sin has entered and ruin followed, let the gospel be carried and salvation proclaimed. Let the church do this, by minister and layman—let her do it now. Lost souls, millions in number, cry for the waters of life; degradation and misery hungers for the bread of life. Sinners away from a father's house, have wasted their substance in riot, are dying for want. The feast is ready in the father's house, prodigals return. None are left out, all are invited. Traitors, murderers, robbers, liars, thieves, the abandoned, the lost, to all these the meek Gallilean has said: "Come unto me and I will give you rest." Carry the glad message to them, carry it as coming from the Saviour. They will hear it, carry it now.

Let us look at another feature. Is it new? Are we

urging something that is new? something up to these new times? Nay, verily. We are for seeking out the old paths and walking in them. "Give us the way our fathers trod," the way apostles and prophets walked. Ah, yes, the old ways that reach back to Eden, to the happy hour when heaven and earth pillowled on the same bosom and God talked to man in the cool of the day, in the shades of the garden. What glory that.

Time would fail us to go into detail. The church in its purest day preached the gospel to the people in mass, outside of house, booth or tent.

The sermon on the Mount by the Redeemer, Paul at Murs-Hill, and in the Market-Space of every city of the Roman world, the almost miraculous success which has attended the church in modern times, since the Reformation, in its outdoor efforts, are all ample proof of its divine origin.

THE STRIFE.

The strife in Cincinnati between the two branches of the Republican party is heavy. Smith, of the *Gazette*, got the nomination for Congress in the 2nd District over General Cary, and the latter says that the nomination was procured by fraud, bribery, purchase of votes, etc. The Trades Union nominated Cary for the same office, and if there is no Democratic candidate in the field, he will run through and hopes to beat the regular nominee. The "straights," those who go for Smith, say that Cary has gone over to the Democracy. This Cary denies, and thus the muddle gets more and more muddled. We who are outside the field where the fight is going on can see one thing plain enough, namely, that there is a fuss in Cincinnati in the Republican ranks, and that it is likely to work a defeat of that party if the breach is not healed. Has it indeed come to that pass in the Republican party, that it is so overdone with corrupt leaders as to drive from it the true element of the party?

In California fraud was charged in the nominating convention. That part of the party who forced the nomina-

tion through, called all who talked of fraud "sore heads," and other classic names. And thus matters moved on till the election day came, and then the Democrats elected the governor. These are bad precedents to be settling on the eve of so great and important an election as that of 1868. We have but a few things more to say about this matter, and we say them now for the benefit of the party in power.

It claims to be the representation of moral ideas; it asks all good men, Christian men to vote for it, because it is for the *right*, and that its leaders are the true light of political progress. These are high pretensions and must be made good by acts. *Good* men must be put forward for standard bearers. The people are tired of the abuses of bad men; they are jealous of their liberties. The demagogue, the rounder, the political trickster, the fellow or set of fellows who forced themselves into the party to get office for their own advantage, will be *defeated*. The times are too troublesome and perilous to trust our institutions to the care and keeping of political hacks.

It is a fact becoming too patent to be covered up, that men who staid at home during the war and made fortunes out of the very blood and bones of the nation's heroes, are now holding the offices—as they did during the war—and to shake them loose from these fat places, where like leeches they have fastened themselves, is nearly as hard as it would be for one to get rid of his own shadow. The soldiers who were in the front for near four years, beating back the enemies of the Republic, are now thrust on to the back seats and treated as dogs. The one-legged, one-armed boy, who periled his life to save the country of our fathers, stands no chance in the political ring with a wormy politician, who stayed at home and was a "home guard," ready to arrest deserters, as they termed every heart-sick soldier, who for a day was found lingering round his home, weeping over the destitution of the families left behind.

Regular thoroughbred politicians are to the country now what the plague was in Egypt—death to the first born. They gather into squads, parcel out the offices,

and then go to work to set the political triggers to give these offices into the hands of the initiated few. A more unscrupulous set of harpies, remorseless vampires, never fattened upon the public confidence than is now imperiling the liberty of the people. All the way from the nation's head down to the county organizations, are to be found these traders in political booty, which they have robbed from the people. The county offices are all parceled out, the state offices snugly appropriated, and the national office patronage sold to the highest bidder. "Policy," "keep together," "bolter," and many other slang phrases known to the political profession are constantly rung out as words of terror to the dear people, whom these fellows have taken the contract to deliver from all their troubles. Now look at these county political Sampsons, and who are they? Fellows who have constitutions equal in toughness to that of a mule, but who, during all the dark days of the war were unable to go to the front because of chronic complaints, whose malignancy was of that sort that could not be reached by the two powerful remedies—Canada and the draft, *videlicet*. If they had not money enough to buy themselves out of the draft—*by patriotic efforts*, to get others to go, why, then, they "goed" to Canada. Or, if they stayed at home, they were mighty zealous in getting others to go, to avoid the draft. And oh, what fellows to talk were they, of what they would, that is what "our army" would do, "our country," and words to that effect. In a word, they stayed at home and took care of the seven great New Testament principles, that they loved, do now love so well, namely, the five loaves and two fishes. In words more modern, they stayed at home and run the offices and pocketed the perquisites thereof, and for that great self denial they say, now let us pocket the spoils yet for lo these many years, for we be patriots who stayed at home, while you boys in blue were "bummers," "sporting the musket" and living on "delectable hardtack." Stand aside, soldiers, for we be more holy than thou.

SUNDAY LAWS.

The great struggle as to whether the Sabbath shall be kept as a sacred day, is fast approaching, and when it fully arrives, it will be one of the most bitter, fierce, contests that this country has ever had to encounter. There is a growing disposition to make the Sabbath a kind of gala day, in which festivity, drinking and theatrical performances shall be the marked features. Our large cities, and indeed the smaller ones, the towns and villages, are now seats of vice, so patent that good men fear for our institutions.

And let it be remembered that a nation which pretends to be Christian, even nominally, cannot, *dare not*, disregard the Sabbath. If it does it will certainly come to ruin. The French people at the close of the last century tried the infidel idea of worship. The Sunday was abolished, a ninth day ceremony established in its stead, a vile woman set up as the Goddess of Reason. And in blotting out the day that commemorated the resurrection of the world's Redeemer they tried to blot out the resurrection itself, by declaring death an "eternal sleep." The grave was made a charnel house, with no hope beyond, and the very tombstones were made to declare Revelation a lie and God a falsifier. To such an extreme did the madness of mean men, in their unholy, senseless attack upon the day that God Almighty had hallowed. Like fools they rushed against the sharp bosses of Jehovah's buckler and they went down like grass before the keen edge of the devouring scythe.

The "Reign of Terror," fierce as a "thing of hell," leaped full grown into existence and death followed in its train. The Sabbath cannot be tampered with so as to be set aside by law. The Nation that attempts it is but paving the way to its own ruin. The Nations to which

the Bible has come must maintain the Sabbath. It is a question that cannot be reasoned about. Revelation knows all reason, but reason cannot know all revelation. The great mistake of the French nation was that they thought that *reason* could solve all things; their idea of God was *reason*. They said there was no reason why one day should be held more sacred than another, except as man saw fit so to do—simply because it was commanded was no reason. Hence, in defiance of revelation, they set up a ninth day rest-day, dedicated it to reason, and their ruin followed and by a vengeance that never had a parallel, they were driven back to the old ways.

And now in this country the same species of arguments are being made. That there is no reason in having a law to shield the Sabbath. Well, it is the old farce sought to be played over again. The end will be the same. We write not thus because we have any fear of the Sabbath being blotted out—that can never be done. But we do so to warn our countrymen to beware of the great sin; refrain from the attempt of even trying to do so foolish a thing. For the attempt will bring judgment. Governments can only accomplish the purposes for which they were, and are, raised up. It is not within their province to abolish the Sabbath, but to *maintain* it by giving it a place upon the statute books. Rationalism is on the increase everywhere, and it behooves Christian men, good men, to stand by the great pillars that have stood firm, as the nations have went down. The Sabbath has come to us from the very gates of Paradise. The flaming sword that guarded the way of life and drove man from his home of peace, did not strike down the day of rest. The flood left it a living thing among the dead of almost the entire creation; the “Ten Commandments” renewed it; the travail of soul, the myriads of graves of the race have not entombed it; atheism has not scathed it; nor have all the powers of sin been able to tarnish it. It stands yet the memorial day of creation, the day-star of the resurrection and the type of that rest that remaineth in the word to come. Let us as a nation, then, guard well the great day of rest.

EDITORIAL CORRESPONDENCE.

FORT KEARNEY, June 6, 1872.

I am here for a little rest after a long ride and as I write I look out upon the old trail, where in the days of other years the overland train wound its tortuous course up the gentle flowing Platte. Old memories come upon me and the mind goes back to the California rush for gold. The country is historic. This old fort is a place famous in the annals of our country. And as the painted Indian goes softly by, with his twinkling eye and glancing look, one is brought face to face with the scenes so fearfully depicted in the bloody legends of the west. Imagination will go back to those days.

There are plenty of the Pawnee Indians here and some of the Sioux. They are dying out in the light of this civilization and in a few years the last, not only of the Mohicans, but the last of the red man will be counted among the things that once were. This Platte Valley is one of the most beautiful in the United States and is fast becoming the seat of one of the most flourishing portions of this country. The beauty is indeed beyond anything yet ever said of it. To stand and look at the hills, green as the finest heather slopes of Scotland, is a treat not to be forgotten. As you glance along the banks of the broad silvery stream and take in the grand panorama on both sides, you cannot but think of the beautiful pictures so rapturously described by Cooper, Irwin and Scott in their most fascinating stories. What a land of romance is this. But a few years ago the buffalo roamed in wild majesty here, with none, save he of the bow and arrow, to molest or make him afraid. Now the dream of the ages has dawned and the hunting grounds of the braves are being swallowed up by the busy tramp

of trade, and the grass so sweet to the luscious jaws of the bison, is giving way to the tame growth and the discordant jostle of the rushing multitude. What an age! The screech of the locomotive scares the coyote and the brindle wolf goes to his lair and the prairie dog to his hole.

But why multiply words? The star of empire is going west and its seat is about where I sit and write. The Union Pacific Railroad is one of the greatest enterprises of the age, and its effect on the age and the commerce of the world is not yet fully imagined.

Now, I will but add that just at this place is now centering some of the grandest schemes of moneyed men ever yet set on foot in this country.

J. H.

INFORMATION FOR THE MILLION.

Colonel Harper's testimony to the value and importance of the Wabash Railway Line:

SYRACUSE, N. Y., March 13, 1881.

COL. JESSE HARPER: *My Dear Friend*—We write you to make inquiry and get information. Your extensive acquaintance in every part of the country and your travels all over it assures us that the information we seek you can furnish. And knowing your willingness to serve friends we draw upon you for a big budget.

Myself and ten or twelve others are now getting ready to make an extensive trip west and southwest. We go to "spy out the land," so to speak. And we are not alone on this "western fever," there will be an immense emigration this season to the west.

The portions to be examined by us for ourselves and on behalf of those whom we represent you have full knowledge of—Nebraska, Kansas, Colorado and Western Texas. We may go to the Pacific coast.

We propose to see this section at early spring, so as to judge of it at that season.

Will you furnish us all the facts, data, titles, etc.? Send

us all you have written on the subject, if in form that you can do so; your letters on the valleys of the Platte and the Arkansas rivers; your notes on the valleys and mountains of Colorado; your description of Western Texas, etc. Anything that will be useful to persons looking for a place to settle we will be glad of.

This will inform you of the objects and aims sufficiently to enable you to furnish us the store of information in your possession and which will be invaluable to us.

What is our best route?

Having been over this whole section of country you can put us on the "right road," as the old saying runs. You are so familiar with railroad routes and with travel as to be of vast benefit to us in the shape of instruction, suggestions, etc., etc.

We want information as to the best route. So that in moving out with our families and stuff we shall have knowledge of the way, having passed over it. * * * Hoping to hear from you, my old time friend, I am, yours as ever,

ABEL JONES.

Friends send best wishes.

DANVILLE, ILL., March 21, '81.

ABEL JONES: *My Dear Friend*—Your very kind letter is at hand and I am more than willing to give you every mite of information I can on the subjects and questions inquired about.

I am glad to hear that yourself and others are looking to the great west. Now is the time to make the move. It is to be the seat of empire in the close future, if we are as wise as we ought to be. In compliance with your request I send of my own writings:

"Letters on the Platte Valley," "Nebraska climate, soil," "A country that is a country," "The valley of the Arkansas," "Kansas for homes," "Notes on Colorado and New Mexico," "The Mountain tops and valleys low," "Rainfall, sunshine, the empire west," "Letters on Western Texas," "The cattle on a thousand hills," "Summary of climate, soil, stock growing," "Agriculture," "Mineral resources, Ophir beat."

Be assured anything I can do shall be done to help you in this enterprise. As to route: Buy your tickets via the WABASH, ST. LOUIS & PACIFIC RAILWAY. That great trunk line will be able to take you through and deliver you whole. It is the route most direct and most speedy to the vast section you are going to examine. By it every facility will be afforded, every aid given to further you in your undertaking. Ably officered, skillfully and energetically operated, you will find it the popular, "the people's route."

And when you get ready to make the move to the new home you will find this

ROAD THE SAFE, THE SPEEDY, THE CHEAP ONE.

I send you everything pertaining to it—maps, time tables, with full instructions.

As I am getting letters similar to yours from New England, the east generally, I shall publish it, together with mine, in *THE PEOPLE'S ADVOCATE* and in a circular letter, both of which I will send you and which you can furnish to friends. And I will distribute the circular letter throughout the country, so that the information imparted to you may reach the million. Hoping to see you soon, I am yours, as ever.

J. HARPER.

THE AUTHOR'S REFERENCES.

STOP AND THINK.

"He who thinks cannot long be enslaved.—*Newton N. Riddle.*

He who creates a healthy public sentiment does more for his country than he who makes votes for his party.—*A. Lincoln.*

NOTICE.

Since my public discussion of the great social and economic problems has created a demand for my services, I take this method of announcing myself as open for engagements. Lecture committees and others desiring to secure me for one or more addresses may do so by writing me personally. Address, A. C. BARTON, Danville, Ill.

Mr. Barton spoke at Mayview last evening and delivered a fine lecture. Don't fail to hear him to-night.

S. A. KIRKPATRICK,

Jan. 6, 1891. State Sec'y of the State Alliance.

Mr. Barton is capable of interesting and instructing his audience. His ability to teach upon political reform subjects should secure him hundreds of appointments, and hope he may continue in health to do good service.

MRS. MARION TODD.

I have been acquainted with A. C. Barton for many years. He is an earnest and faithful worker in the cause of reform. As a teacher he is honest and well qualified to instruct in the economic questions that now agitate the public mind, and as such I cheerfully recommend him to the industrial organization.

A. J. STREETER.

Mt. Vernon, Ill., June 10, 1891.

This is to certify that I am personally acquainted with Bro. A. C. Barton, of Danville, Ill., and having heard him lecture I can recommend him as well able to expound alliance doctrine and to be an excellent advocate of the cause of the people.

F. G. BLOOD.

Sec'y of F. A. & U. I. of Illinois.

Danville, Ill., June 2, 1891.

I have known Hon. A. C. Barton intimately since 1876,

and co-worked with him in the great reform movements that are agitating the country and the world. He is a thorough educator in these mighty movements, both with pen and voice. As a platform speaker he is strong, convincing and eloquent, holding his audience to the closest attention. As an advocate of higher civilization and happier condition of the masses he is a power. Those wanting speeches for a series of meetings, or a single one at big gatherings, can strengthen the cause of humanity and build up their own cause by securing him. I take pleasure in thus speaking of him.

J. HARPER.

U. L. CONVENTION AT LEBANON, IND.

September 13, 1890.

Report in *Express*: At 1:30 the circuit court room was well filled. * * Mr. Barton made a one and three-quarter hours speech; he held the audience absorbed in close attention to the facts. * * His arguments were clear, plain and solid. * * We recommend to any who want a good speaker to engage him.

IN THE OPERA HOUSE.

Mattoon, Ill., October 9, 1890.

Mr. Barton, an alliance and industrial union organizer, gave, as the cause of the great oppression, the contraction of the currency, concentration of wealth, railroad and land monopolies. As a remedy he advised that \$50 instead of \$5 be issued from the treasury per capita. * * The speech was good, and as "facts are stubborn things," it had a telling effect. EDITOR COMMERCIAL (Dem.)

Report of same meeting in National View, Washington, D. C.: A. C. Barton made the main speech of the evening. His speech was well and enthusiastically received. He kept the audience frequently applauding throughout his speech, by the presentation of solid facts.

* * Such speakers should be kept speaking every day; he is a good one.

F. M. B. A. and K. OF L.

GRAND PICNIC AT THE FAIR GROUND AT MARION, IND.

Dr. William McKinsey is in receipt of a telegram from Hon. A. C. Barton, of Danville, Ill., stating that he will be here to address the county F. M. B. A. and K. of L. picnic. The laboring men of this city are requested to attend and hear Mr. Barton, who is reputed to be one of the most forcible and eloquent public speakers in the west.

THE ADDRESS.

A. C. Barton, of Danville, Ill., a member of both K. of L. and the F. A. & I. U., was introduced. The speaker is a laboring man. He possessed accurate knowledge of the hardships of his class and portrayed them in language both logical and eloquent, and his talk found echo in frequent demonstrations and cheers. * * He will address the people on the same subject at the opera house this evening.

THE MARION DAILY LEADER (Dem.)

F. M. B. A. RALLY AT WINDSOR, ILL., NOV. 1, 1890.

MR. BARTON MAKES AN INTERESTING AND INSTRUCTIVE ADDRESS.

By 1:30 at least 2,500 people were gathered. Mr. Barton was billed as speaker and was on time early. * * I should like to give all his speech; it would be valuable. He spoke for two hours and dealt in facts that no man could dispute. It is said by those who heard Mr. Bools of Springfield, Tom Reed and other big speakers, that Mr. Barton made the best speech of the campaign in this country. * * His speech had a telling effect here, and many

congratulations were extended to him after the speech. He lectured in the church at night. At 7 o'clock the church was full. He talked on a different subject, but was very interesting; it was a good lecture and the committee ought to keep him speaking all the time.

A CANDIDATE IN NATIONAL VIEW.

Mr. A. C. Barton, of Danville, Ill., delivered a lecture at the Christian church on Friday night, December 19, to the people of Ogden and vicinity, on the great questions of the age. Mr. Barton gave cause and remedy for hard times, and made some good points on the silver question.

THE OGDEN JOURNAL (Rep.)

I take pleasure in recommending Hon. A. C. Barton, of Danville, Ill., as one of the leading campaign speakers, having heard him address three large gatherings. He holds his audience spell-bound. I should like to have him in the lecture field for the most of his time. He is a splendid organizer and educator.

H. E. TAUBENICK,
Washington, D. C.











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LIFE OF COL. JESSE HARPER OF DANVILLE, I



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